A PENSIVE MANS Practise.

OR

The Pensiue Mans *Complaint and* Comfort.

A Treatise most necessarie for *such as are any way afflicted.*

Wherein they may reape most sweet consolation and comfort, as well by sweet and familiar most godly conferences, as also by comfortable prayers in whatsoeuer calamities.

By I. N.

Psalme 34. 19.

Great are the troubles of the righteous, but the Lord deliuereth them out of all.

LONDON,
Printed by *I. H.* for *William Aspley.* 1623.

1. Ianuarie called of the { Latins, *Ianuarius*. / Gracians, *Gamelion*. / Hebrues, *Tebeth*, and is their 10. moneth. } hath 31. dies.

1	A	*Calends.*		
2	b			The first daie of this Moneth Christ was circúcised, *Luk.*2. 21. The tops of the mountaines appeared vnto Noah, *Gen.*8. 5. The Israelits put away their wiues, *Ezra* 10. 16.
3	c	*Nones of Ia.*	5	
4	d		4	
5	e		3	
6	f	*Day before the N.*		
7	g	*Nones of Ianuar.*		
8	A		8	
9	b		7	The 5. of this month word was brought vnto Ezechiel the Prophet, that the Citie Ierusalem was smitten, *Eze* 33. 21.
10	c	*Idus of Ianuarie.*	6	
11	d		5	
12	e		4	
13	f		3	
14	g	*Day before the Id.*		
15	A	*Idus of Ianuar.*		The sixt of this Moneth Christ was worshipped of the wise men, *Mat.*2.1. *&c.*
16	b		17	
17	c		16	baptized, *Mat.*3.15. turned water into wine, *Ioh.*2.1. *&c.* as testifieth Epiphanius.
18	d		15	
19	e		14	
20	f		13	
21	g		12	The 10. of this Moneth Nabucadnezzar, King of Babel, moued thereunto by the rebellió of Zedechiah, besiged Ierusalé most fiercely, as may appeare 2. *Kings*, 25. *&c. Jer.*52.4. Also Ezechiel was willed to vtter his parable, *Ezec.*2. *&c.*
22	A	*Calends of Februarie.*	11	
23	b		10	
24	c		9	
25	d		8	
26	e		7	
27	f		6	
28	g		5	
29	A		4	Paul called, and conuerted the 25. of this moneth *Acts*, 9. 3.
30	b		3	
31	c	*Day before the Calends of Feb.*		

Festiuall daies in this moneth be { Circumcision, the first / Epiphanie, the sixt } day.

2. Februarie, called of the { Latins, *Februarius*. Græcians, *Elapheholion*. Hebrews, *Shebat*. and is their 11. Moneth. } hath 28. daies vnles it bee yere *Biſſextil*, and then 29.

1	d	*Calends.*		The firſt of this Moneth Moſes repeated the Law vnto the children of Iſrael, *Deut.* 1.3.
2	e	*Nones of Februar.*	4	
3	f		3	
4	g	*Daie before the N*		
5	A	*Nones of Februar.*		
6	b	*Idus of Februar.*	8	The ſecond of this month our Sauiour was preſented to the Lord, and Marie purified, *Luke* 2.22.
7	c		7	
8	d		6	
9	e		5	The ninth of this moneth, Noah, 40. daies after hee had ſeene the tops of the mountaines, ſent out of the Arke a Rauen, & afterward a Doue, which returned, *Gen.* 8.6. *&c.*
10	f		4	
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Februar.*		
14	c	*Calends of March.*	17	The 15. of this moneth, the Iewes ſpend merily together, for that the Spring of the yeare dooth enter then, as they thinke.
15	d		16	
16	e		15	
17	f		14	
18	g		13	
19	A		12	
20	b		11	The 16 of this moneth, Noah the ſecond time ſent out a Doue, which returned with an Oliue braunch in her bill, Gen. 8.10.
21	c		10	
22	d		9	
23	e		8	
24	f		7	
25	g		6	The 24. of this moneth, Zechariah was commaunded to prophecie, *Zechar.* 1.7. Matthias was elected into the number of the Apoſtles, *Act.* 1.26.
26	A		5	
27	b		4	
28	c		3	
29	d	*Day before the Calends of March.*		

Feſtiual daies in this moneth bee { the 2. called the PVRIFICATION of S. MARIE. the 24 which is Saint MATTHIAS day.

3 March called of the { Latines, *Martius*. / Græcians, *Mounichyon*. / Hebrues, *Adar*: and is their 12 moneth. } hath 31 daies.

d	*Calends.*	The Temple of Ierusalem
e		vas finished the third day of
f	*Nones of* 6	this moneth, *Esra.* 6.15. In the
g	*March.* 5	1. of *Esdr.* 7.5. it is said to bee
A	4	the 23. of this moneth.
b	*Day before the Nones of March.* 3	The tenth of this moneth,
c		Christ was aduertised that
d	8	Lazarus was sicke. *John* 11.3
e	7	A feast was celebrated a-
f	*Idus of* 6	nong the Iewes, for the o-
g	*March.* 5	uerthrow of Nicanor, the 13.
A	4	of this moneth, 2. *Mac.* 15.37.
b	3	Also vpon the same day al the
c	*Day before the Id. Idus of March.*	Iewes vnder Ashueroth were
d		cõmanded to he put to death
e	17	*Esth.* 3.13. Vpon the same day
f	16	the Iewes had a priuiledge
g	15	giuen them to slay all their e-
A	14	nemies. *Est.* 8.12. this day also
b	13	the Iewes solenized for their
c	12	ioyfull deliuerance, *Est.* 8.13.
d	*Calends of* 11	The 14. day of this moneth
e	*Aprill.* 10	vas called of the Iewes Mar-
f	9	locheus day. 2. *Macc.* 15.37.
g	8	also Purim, as may appeare
A	7	*Esth.* 9 *vers.* 21. 26.
b	6	The 15 also is another day
c	5	of Purim. *Esd.* 9.21.
d	4	The 16 of this Moneth La-
e	3	zarus was raised from the
f	*Daie before the Calends of April.*	dead, *John* 11.43.

This Moneth hath one festiuall daie called the *Annunciation* of S. *Mary*, celebrated the 25 of this moneth.

4. Aprill, called of the { Latins, *Aprilis*. Greeians, *Thargelion*. Hebrues *Abib* or *Nisan* & is their 1. moneth. } hath 30 daies.

1	g	*Calends.*	
2	A	*Nones of April.*	4
3	b		3
4	c	*Day before the Nones of April.*	
5	d		
6	e		
7	f		8
8	g		7
9	A	*Idus of April.*	6
10	b		5
11	c		4
12	d		3
13	e	*Day before the Idus of April.*	
14	f		
15	g		18
16	A		17
17	b		16
18	c		15
19	d		14
20	e		13
21	f	*Calends of Maie.*	12
22	g		11
23	A		10
24	b		9
25	c		8
26	d		7
27	e		6
28	f		5
29	g		4
30	A	*Day before the Calends of May.*	3

The first of this Moneth *Noah* vncouered the Arke, and saw earth. *Ge.*8.13. *Moses* reared the Tabernacle. *Ex.* 40 2.17. the Temple began to be sanctified. 2. *Ch.* 29 17.

The 10 of this month the children of *Israel* passed thorow the riuer *Iordan* on dry foote, *Ios.*4. 19. the Paschal Lamb was chosen. *Ex.* 12.2.

The 13. of this month the edict of king *Ahashuerosh* came out for the murthering of the Iewes. *Esth.* 3.12.

The 14. of this moneth the Passeouer was kept, *Exod.*12. 6. *Leuit.*23.5. *Ios.*5 10.

The 15. of this month the Israelites departed out of Aegypt. *Num.*33.3.

The 16. of this moneth *Hezekiah* made an ende of sanctifying and purging the temple 2 *Chron.*29.17.

The 18. of this month the children of *Israel* walked on drie land through the midst of the red sea, *Exod.*14.19

The 24. *Daniel* saw his vision. *Dan.*10.4.

The 25. of this moneth the feast of S. Marke is obserued.

5. Maie, called of the { Latins, *Maius*. / Grecians, *Scirophorion* / Hebrues, *Liar*, which is their 2. moneth. } hath 31. daies.

1	b	*Calends.*	The first of this Moneth
2	c		
3	d	*Nones of Maie.*	6 Moses was commaunded to
4	e		5 number the children of Israel.
5	f		4 *Numb.* 1. 1. *&c.*
6	g		3 The 5. of this Month Christ
7	A	*Day before the N.*	is thought to haue ascended
8	b	*Nones of Maie*	vp into heauen, *Mar.* 16. 19.
9	c		8 *Luk* 24. 51. *Act.* 1. 9.
10	d		7 They which could not keepe
11	e	*Idus of Maie.*	6 the Passeouer at the day ap-
12	f		5 pointed by the Lord, were wil
13	g		4 led to celebrate the same the
14	A	*Day before the Id.*	3 14 of this Moneth, *Nu.* 9. *ver.*
15	b	*Idus of Maie.*	10. 11. So did the Israelites at
16	c		the commandement of King
17	d		17 Hezekiah, 2. *Chro.* 30. 15.
18	e		16 The 16. day, Manna rayned
19	f		15 from Heauen, *Exod.* 16. 14.
20	g		14 The 17. day Noah entered
21	A		13 the Arke, and the floud be-
22	b		12 gan, *Gen.* 7. 11. 12.
23	c	*Calends of Iune.*	11 The 22. fire from Heauen
24	d		10 consumed such as murmured
25	e		9 against the Lord, *Num.* 11. 1.
26	f		8 The 23. the Israelites with
27	g		7 great ioy triumphingly entered
28	A		6 into the Castle of Ierusalem.
29	b		5 1. *Mac.* 13. 51.
30	c		4 Noah, the 27. the waters
31	d	*Day before the Calends of Iune.*	3 being dried vp, came forth of the Arke, *Gen.* 8. 14. *&c.*

The first of this Moneth is vsuallye celebrated for the feast of *Philip* and *Iacob*.

6. Iune called of the { Latins, *Iunius.* / Græcians, *Ekatombaion.* / Hebrews, *Sinan*, which is their third moneth. } hath 30. daies.

1	e	*Calends.*		The first comming of the
2	f	*Nones of*	4	childrē of Israel vnto mount
3	g	*Iune.*	3	Sinai was the first of this mo-
4	A	*Day before the N.*		neth, where they abode 11.
5	b	*Nones of Iune.*		moneths, and 20. daies, in
6	c		8	which time all those thinges
7	d		7	were done, recorded in *Exo.*
8	e	*Idus of*	6	*chap.* 19. 1. *&c.*
9	f	*Iune.*	5	The sixt of this moneth A-
10	g		4	lexander that mighty Mo-
11	A		3	narch of the world was born
12	b	*Day before the Id.*		of whome *Daniel chap.* 11. 3.
13	c	*Idus of Iune.*		doth propheſie. Also on this
14	d		18	day that famous temple of
15	e		17	Diana in Ephesus, numbred
16	f		16	among the 7. wonders of the
17	g		15	world, was set on fire by He-
18	A		14	rostratus. The Iews likewise
19	b		13	kept their feast of Pentecost
20	c	*Calends of*	12	on this daie.
21	d	*Iulie.*	11	The 23. of this moneth the
22	e		10	first edict came out for the
23	f		9	safety of Gods people the
24	g		8	Iewes, against Haman, and
25	A		7	the rest of their enemies,
26	b		6	*Esther.* 8. 9.
27	c		5	The 29. of this moneth the
28	d		4	Arke of Noah through the
29	e		3	increase of waters was lifted
30	f	*Daie before the Calends of Iulie.*		vp from the earth, *Gen.* 7. 17.

Festinall daies in this moneth are the { 24. which is the feast of S. IOHN BAPTIST. / 29. which is S. PETERS. }

7. Iulie, called of the { Latins, *Iulius.* / Græcians, *Metageitnion.* / Hebrewes, *Thamus* being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A			
3	b	*Nones of Iulie.*	6	The 5 of this moneth Ezechiel sawe his visions. *Ezech.* 1. 1.
4	c		5	
5	d		4	
6	e	*Day before the N.*	3	
7	f	*Nones of Iulie.*		The 6. of this moneth the Capitol of Rome, counted one of the 7. wonders of the worlde, was burned: and the mirrour of Christian Princes King Edwarde the sixt, died the sixt of this moneth, *Anno* 1553.
8	g		8	
9	A		7	
10	b	*Idus of Iulie.*	6	
11	c		5	
12	d		4	
13	e		3	
14	f	*Day before the Id.*		
15	g	*Idus of July*	17	
16	A		16	The 9. of this moneth Ierusalem, after it had a long while beene besieged by Nebuchadnezzar, was taken, *Jer.* 39. 2.
17	b		15	
18	c		14	
19	d		13	
20	e		12	
21	f	*Calends of Auguſt.*	11	
22	g		10	
23	A		9	The 12. of this moneth, Iulius Cæsar, the first Romane Emperour was borne. Of him is this moneth called Iuly.
24	b		8	
25	c		7	
26	d		6	
27	e		5	
28	f		4	The 18. of this moneth the Ægyptians begin their yere, *Plin. lib. 8. cap. 47.*
29	g		3	
30	A	*Day before the Calends of Auguſt.*		
31	b			

The 25. of this moneth is the feast of S. IAMES the Apostle: and vpon this day K. IAMES was crowned king of *England.* 1603

8. August cal-ed of the { Latins, *Augustus*. / Græcians, *Boedromion* / Hebrues, *Ab*, which is their 5. moneth. } hath 31. daies.

1	c	*Calends.*		The first of this Moneth Aaron, 40. yeeres after the children of Israel were come out of Ægypt, died on mount Hor, *Numb.* 33. 38. Also on this day Ezra with his companie came out of Babel vnto Ierusalem, *Ezra.* 7. 9.
2	d	*Nones of August.*	4	
3	e		3	
4	f	*Day before the N.*		
5	g	*Nones of Augu.*		
6	A		8	
7	b		7	
8	c	*Idus of August.*	6	
9	d		5	
10	e		4	
11	f		3	
12	g	*Day before the Id*		The 7. of this moneth Nabucadnezzar burnt the house of the Lord, & all Ierusalem, 2. *King.* 25. *verse* 8. 9.
13	A	*Idus of August.*		
14	b		18	
15	c		17	
16	d		16	
17	e		15	
18	f		14	The 10. of this moneth some thinke Ierusalé to haue beene burnt by the Babylonians, *Jerem.* 52. 12. *Josephus* (*lib.* 5. *cap.* 26.) saide it was burned afterward by the Romans the same day. Therfore doe the Iewes on this daie obserue a most straight fast, and goe barefooted, and sitting on the ground, reade twice ouer the Lamentations of Ieremie.
19	g		13	
20	A		12	
21	b	*Calends of Septemb.*	11	
22	c		10	
23	d		9	
24	e		8	
25	f		7	
26	g		6	
27	A		5	
28	b		4	
29	c		3	
30	d	*Daie before the*		
	e	*Calends of Sep.*		

The 24. of this moneth, is vsually called *S. Bartholomewes* day.

9. September called of the { Latins, *September*. / Græcians, *Maimacterion* / Hebrues, *Elul* which is their 6. moneth. } hath 30 daies.

1	f	*Calends.*		The first of this Moneth *Haggai* the Prophet began to prophecy. *Hag.* 1.1.
2	g	*Nones of Septemb.*	4	
3	A		3	
4	b	*Day before the N.*		
5	c	*Nones of Septem.*		
6	d		8	The sixt of this Moneth *Ezechiel* sawe another vision. *Ezech.* 8.1.
7	e		7	
8	f	*Idus of Septemb.*	6	
9	g		5	
10	A		4	
11	b		3	
12	c	*Day before the Id*		
13	d	*Idus of Septemb.*		The 7. of this Moneth our most noble Queen *Elizabeth* was borne at *Greenwich* *Anno* 1533.
14	e		18	
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	
20	d	*Calends of October.*	12	The 8. of this Moneth *Anno* 73. *Jerusalem* was vtterly with fire and sword destroied by *Titus* the Emperor. *Ioseph. lib. 7. cap. 26.*
21	e		11	
22	f		10	
23	g		9	
24	A		8	
25	b		7	
26	c		6	
27	d		5	The 25. of this month *Nehemiah* finished the wals of *Ierusalem. Nehem.* 6.15.
28	e		4	
29	f		3	
30	g	*Day before the Calends of October*		

{ Festiuall daies in this moneth be } the { 21. S. *Matthew.* / 29. S. *Michael.* }

10. October called of the	Latins, *October.* Græcians, *Pianepsion.* Hebrewes, *Thisri*, & is their 7. moneth.		hath 31. daies.	
1	A	*Calends*		The 1. of this moneth the Iewes celebrated the feast of Trumpets, Leuit. 23. 24. The later Iewes call this day the beginning of the new yeare.
2	b	*Nones of October.*	6	
3	c		5	
4	d		4	
5	e		3	
6	f	*Day before the N.*		Ierusalem, after it had beene possessed of Christian Princes 88. yeares, through mortall dissention came into the handes of the Sarecen, *Ann.* 1187
7	g	*Nones of October*		
8	A	*Idus of October.*	8	
9	b		7	
10	c		6	
11	d		5	
12	e		4	
13	f		3	The 3. of this month some thinke the Iews fasted for the death of Gedaliah: wherby occasion was offered to bring them againe into the miserable seruitude of the Ægyptians, 2 *King.* 25, 25, *Ieremy* 41, *vers.* 1, 2, &c.
14	g	*Day before the Id.*		
15	A	*Idus of October.*		
16	b	*Calends of Nouemb.*	17	The 10. of this moneth the feast of reconciliation was kept. *Leuit.* 23. 27. So did the yeare of Jubile euerie fiftie yeare begin as on the same day, *Leuit.* 25. 9
17	c		16	
18	d		15	
19	e		14	
20	f		13	
21	g		12	
22	A		11	
23	b		10	
24	c		9	
25	d		8	
26	e		7	The 15 of this moneth the Iewes obserued the feast of Tabernacles 7. daies together, in memory of the Lords protecting them in the desert *Leuit* 23 34.
27	f		6	
28	g		5	
29	A		4	
30	b		3	
31	c	*Day before the Calends of Nou.*		
Festiuall daies in this moneth are			18. day S. Luke. 28. Simon & Iude.	

11. Nouember called of the { Latins, *November.* / Græcians, *Anthesterion.* / Hebrewes, *Marhesuam,* & is their 8. moneth. } hath 30. daies.

1	d	*Calends.*		The thirde of this moneth Constantius the Emperour, Sonne to Constantinus the great, departed out of this world, *An.* 364. *Hist. tripart. in the end of the fift booke.*
2	e	*Nones of Nouemb.*	5	
3	f		4	
4	g	*Day before the N.*	3	
5	A	*Nones of Nouem.*		
6	b		8	
7	c		7	The tenth of this moneth *An.* 1483. D. Martin Luther was borne in Islebia.
8	d	*Idus of Nouemb.*	6	
9	e		5	
10	f		4	The 15. of this moneth was made a new holiday by Ieroboam without the commaundement of God, whereupon hee committed most wicked Idolatrie in Dan, and Bethel: but he remained not long vnpunished, nor his people vnplagued for the same, as may appeare, 1. *Kings* 12. *verse,* 32. 33. 1. *King.* 13. 1. 2. *&c.*
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Nouemb.*		
14	c		18	
15	d		17	
16	e		16	
17	f		15	
18	g		14	
19	A		13	
20	b	*Calends of Decemb.*	12	
21	c		11	
22	d		10	Queene Elizabeth began happily to reigne for the aduancement of the Gospell of our Sauiour Christ, the 17. of this moneth. 1558.
23	e		9	
24	f		8	
25	g		7	
26	A		6	
27	b		5	The 18. of this moneth Titus the Emperour most cruelly executed to death a great number of the Iewes, *Ioseph. lib. 7. cap. 10.*
28	c		4	
29	d		3	
30	c	*Day before the Calends of Decemb.*		

Festiuall daies in this moneth are the first daie, The feast of All Saintes. The 30. and last day Saint Andrew the Apostle.

12. December called of the { Latins, *December*. / Græcians, *Posideon*. / Hebrues, *Sisleu*, & is their 9. moneth. } hath 31. daies.

1	f	*Calends.*		The 15. of this Moneth Antiochus placed an abominable Idoll vpon the altar of the Lord, *Mace.* 1. 57.
2	g	*Nones of December.*	4	
3	A		3	
4	b	*Day before the N*		
5	c	*Nones of Decem.*		The 20. of this moneth Esdras exhorted the Israelits to put away their strange wiues, 1. *Esd.* 9. *verse* 5. 6. *&c.*
6	d		8	
7	e		7	
8	f	*Idus of Decemb.*	6	
9	g		5	The foundation of the second Temple was laide the 24. of this moneth, *Hagg.* 2. *verse* 11. 19.
10	A		4	
11	b		3	
12	c	*Day before the Id.*		
13	d	*Idus of December.*		The 25. of this moneth our Sauior Christ was born of the Virgin, the yeare after the worldes creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army, and spoiled the same, *Ioseph. lib.* 12. *cap.* 6. On this day he prophaned the altar of the Lorde, 1. *Macc.* 1. 62. which day also the Iewes kept holy, because their on the temple was purged from Idolatrie. 1. *Macc.* 4. 59.
14	e		19	
15	f		18	
16	g		17	
17	A		16	
18	b		15	
19	c		14	
20	d		13	
21	e		12	
22	f	*Calends of*	11	
23	g	*Januarie.*	10	
24	A		9	
25	b		8	
26	c		7	
27	d		6	The 28. of this moneth Herod caused the poore Innocents to bee murthered, thinking there by to haue slaine Christ, *Matth.* 2. 16. *&c.*
28	e		5	
29	f		4	
30	g		3	
31	A	*Day before the Calends of Januar.*		

Festiual daies in this month are the 21. *Thomas* apost. 25. the Natiuitie of *Christ*. 26. *S. Steuen*. 27. *John* the Euang. 28. *Innocents*, called cómonly *Childermas day*.

To the Honorable and right Vertuous and Religious Lady, the Lady *Margaret Smith*, wife to Sir *Richard Smith*, Knight, Surueyer Generall to Prince *Charles*, and of his Honourable Councell of Reuenues.

Good Madam,

I Here send your Ladiſhip a poore wandring Pilgrime that craueth your charitable entertainement, who hath been neere theſe forty yeeres an extrauagant without a Patron; and is now returned home againe vnto his Maſter, not altogether in the ſame habit hee departed firſt from me: but with many patches of errors inſerted, I know not how, by the ſeuerall ouerſights of ſome Printers, hauing paſt the hands of many. And I, hauing repaired ſome defects found therein, doe againe ſend it forth (preſuming now) vnder your Ladiſhips name, for whoſe ſake, I know, he ſhall finde no worſe,

worse, but better entertainment then heretofore; although, if it could speake, it would tell your Ladiship, that it hath been welcome for it own sake, into the hands (howsoeuer into the hearts) of many thousands, who are fitter and better able to witnes for it then I; who (as many fond fathers doe) may conceiue better of an vnworthy child, then it deserueth. Therefore will I leaue it now to your censure and safety, knowing your affection to bee good no seeming, much more to good indeed, and your iudgement iust in things truly good, wishing all goodnes to increase in you according to your godly desires, humbly taking leaue.

Your Ladiships euer
to be commanded,

I. Norden.

At my house this
20. of Iune, 1620.

A familiar admonition

To the zealous Reader, concerning the most godly exercise of Prayer.

MAny are the godly and zealous treatises which are already extant, tending to the encouragement of those that hunger and thirst for the true seruice of the liuing God. Yet gentle Reader, I craue thy Christian patience friendly to accept this simple trauell of mine heretofore published, and now augmented. And this my simple admonition think not superfluous, but a thing tending to winne the weaker sort to the more willingnes to this diuine exercise of prayer, a thing not new, yet needfull: a thing old and ancient, long ago practised of the poorest, exercised of the most excellent and godly of the earth, the Prophets, the Patriarchs, the Apostles, and of Christ himselfe, the paterne of piety; who gaue the first plot of perfect Prayer, of his owne proposing, most plaine, pure, precious, and profound, in these words; *Our Father which art in heauen,*

&c

&c. To the ſubſtance whereof, although there can be nothing added, nor from thence any thing can bee taken away, without manifeſt impiety: yet are wee not ſo ſtrictly tied to the words thereof only, but that we may according to our ſeuerall occaſions (which are infinite) dilate vpon the ſame to our comfort in him, without offence to the maieſty of God, if it be done in true zeale, without the which, euen the moſt effectual praier is ſin. I cannot but confeſſe, that great is the frailty remaining in me, which in my trauaile in this practiſe hath greatly hindred me: and many are the vanities of my mind, which in my chiefeſt deſire haue miſcaried me. Yet ſuch hath been the fauour of my heauenly Father, that he hath hitherto aſſiſted me, and to my comfort hath performed that, which of mine owne proper power, wiſdome and will, I could not performe. And theſe prayers, which in this little Volume thou ſhalt find, haue been to me not a little comfortable, & to the faithfull, exerciſing them, they will bee profitable, of whatſoeuer eſtate, degree, calling, or miniſtery they be of: although I preſume not to teach, but deſire to bee taught: and expect no praiſe, but euen in heart yeeld all the praiſe to him that

was

was, and is the guide and stay of all that truely seeke to serue him. Which I beseech him to grant vs faithfully at all times to doe: not onely in the outward word, with the lippes onely, and with a shew alone, but with the inward affection of the heart, with the longing desire of the soule, and the ardent consent of all the powers of your bodies. So shall our prayers please him, and euen the grones of our hearts, which passe in silence, shall present our cause before the Tribunall seate of our good God, who is alwaies neere at hand, and ready to performe what is most necessary for our estates in this life, which in respect is but a spanne long: yea, could wee liue a thousand yeeres, it were but as one day. Wee may not too much regard the ouer-dainty maintenance of our corporall estates: wee may not ouercuriously seeke the meanes to become admirable in respect of our authority, of our riches, of our friends, and of our carnall pleasures, wherewith alasse our weake natures, our fraile conceites, and our carnall desires are often beguiled, and our poore soules often dangered and miscarried. Wherefore it behoueth vs carefully, first and before all things, to seeke the

King

Kingdome of GOD, the way, the meanes, and the guid thereunto; which is not to bee ſought elſwhere, but in the word of God by prayer. It is not in the outward viewe; and therefore to be ſought from aboue, and to be inwardly receiued and comprehended by faith. It is the kingdome of the myſteries of God. It is the keeping of his commandements, and the due obedience vnto his will. The way thereunto is by grace (the gift of God) which he giueth to them that faithfully aske it. The meanes to helpe vs thereunto, is Chriſt the Sonne of God: who, ſitting at the right hand of the Father, obtaineth and ſendeth vs that grace, which guideth vs; and giueth all things elſe, both ſpirituall and worldly, that hee ſeeth needfull for vs. But notwithſtanding this ſingular benefit of the mediation of Chriſt vnto his Father for vs, wee are not diſcharged of this neceſſary exerciſe of prayer; but ſo much the more enioined to the executing thereof continually, inſtantly, faithfully, and zealouſly, for the graces of God: which are the things, without the which, all our prayers, all our ſpeeches, bee they many or few, be they lowd or ſilent, be they of what kinde or ſhew ſoeuer, auaile

uaile nothing. But wee muſt firſt found all our deſires and prayers vpon an vndoubted faith, wee muſt powre them from the very bottome of our hearts, and continue them in a godly patience, and all in the name of Chriſt Ieſus: in whoſe name, and for whoſe ſake, all things neceſſary are promiſed to bee giuen to thoſe that aske according to the will of God. Wherein wee muſt note, that wee are not permitted raſhly to deſire any thing according to the deſire of fleſhly imagination, bee it in our owne conceits neuer ſo meet and neceſſary; for the wiſedome of the fleſh is fooliſhneſſe before God. But wee muſt firſt duly conſider, what direction the word of God giueth vs in that behalfe: and then in all humility, to repaire vnto the fountaine from whence that gift (for which wee pray) muſt come, to wit, Chriſt, the meane to obtaine good ſucceſſe in our petitions. Wee are ſinfull, and therefore great, yea, the greateſt occaſion to flie vnto God, is for the forgiueneſſe of ſinnes, and in this point haue all men cauſe to vſe this exerciſe. For who ſo is ſinfull and ſeeking no redreſſe for that ſore, and dieth of that diſeaſe, he is in perill of death eternall. And if any

man

man (in his owne conceite) acquite himselfe from sinne, and suppose himselfe free from falling before God, in some grieuous offence, and therein flatter himselfe, and refuse to repaire vnto GOD for pardon of his sinne, great is the danger, that that little sparke of Presumption may inkindle in such a soule, to his vtter condemnation. Wherefore great is the occasion, which the sinne of euery day, yea of euery houre ministers vnto the iust, to call vnto God not onely for pardon, but for strength to vnderstand that, which often at vnawares ouercommeth the most godly. Wee must therefore, in this behalfe, bee carefull to repaire vnto the head of our comfort heere, Iesus Christ the Lambe of God that taketh away the sinnes of the World.

Many are the worldly occasions which force euery man to seeke reliefe at the hand of God, which wee are not onely permitted, but commanded to doe: not by our owne corrupt and peruerse meanes, which wee are not onely not permitted, but forbidden to vse. Wee must duely weigh, and carefully consider our wants: for great are the errours of flesh and blood in this behalfe.

halfe. For we see, that our long continuance in licentious and wilfull libertie in this point of negligence to serue God, is more then in the dayes of our forefathers; for when they were in distresse, when they were in danger, when they were in most perilous estate, they disclaimed their own meanes, and cleaued vnto the prouidence of GOD, they forsooke the aide of the flesh, and framed their desires according vnto the spirit: *Elias* in the Wildernesse, *Daniel* in the Lions Den, *Ioseph* in prison, *Dauid* in distresse, and all the holy ones in old time, in all their troubles, left worldly trust, and addressed themselues onely to the aide of the liuing God: not refusing such lawfull meanes, as in his wisedome hee prouided, and that past all humane hope. The children of Israel hee deliuered through the Red Sea, in time of danger: he gaue them both foode and water by vnexpected meanes: hee deliuered *Peter*, *Paul*, and others from the enemies hands miraculously in his wisdome: and hee worketh so for all that trust in him at this day. For his good will and loue is not diminished, nor his power and louing hand shortned, but in his wonted loue, hee helpeth all that relie

vpon

vpon him. But such is the peruerse crookednesse of mans nature, that now in these dayes they striue euen to deny the ability of God in working for his: and by their actions they thinke that the arme of God is weakened, his power lessened, and his care of his children not to bee as then it was. And therefore they relie vpon the aide of man, the helpe of flesh and blood, the strength of their owne arme, the wisdome of their owne pates, and the imagination of their owne heads, the broken reede of Ægypt: wherein they disclaime the helpe of God, the mercy, the loue, the care and prouidence of the most highest. For alas doe wee not see, that how many sorts of men, so many meanes to maintaine their estates? The rich, into whose hands God hath vouchsafed his gifts, they giue glorie to their owne deuices, and presume vpon their owne pollicies, keeping their store for a deare yeere: whereas the will of God in giuing, is to the relieue of their needy brethren. Now, for that the will of God is broken, the poore oppressed, and themselues thereby highly endangered, they shew themselues vnfaithfull in the prouidence

of

of God, in that they feare, that if they giue, they shall impouerish themselues. They think not how God wrought with the bountifull Widow of Sarepta, *Elias* hostesse, in multiplying that, wherof she liberally gaue for his sake. They rather foolishly indeauour to heape vp riches, not knowing who shall inioy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselues, and say, Soule, take thine ease; when death standeth at the doore, ready to take their soule from them: And being thus cloaked with the riches of the world, the remembrance of the seruice of God is banished to the materiall Church, where if they present themselues on the Sabboth day, they thinke it a sufficient discharge to heare the ordinary seruice, when al the rest of the day they spend in worldly conference, & prophane exercise worse then the rest of the weeke. Alas, what deuotion appeareth in these persons: I speak but to them, whose conscience shall accuse themselues. God grant a speedy reformation without compulsion, God will not be mocked.

Now, for the poore afflicted ones, great is the frailty remaining in the

moſt: God grant patience to all. Such is the common courſe of fleſh and blood, accompanied with diſtreſſe, that for the moſt part, either violence, or impatience, or wilfull rebellion againſt God, is the effect of their conceits, touching their hard eſtate. And ſo farre vnlike Chriſtians (for the moſt part) are wee, that wee in ſtead of being followers of him, deny him: in ſtead of patient acceptance of his croſſe, we wilfully caſt it off by meanes vnlawfull, by robbery, by theft, by violence, and by blood. And if opportunity ſerue to neither of theſe, wee euen take counſell of *Iobs* wife, to curſe God, and [in brutiſh manner] to leaue the beſt refuge, namely, to repaire to GOD, and at his hands to ſeeke that, which in good time he giueth to all, in faith deſiring it; whether it be reliefe in pouerty with *Elias*; freedome from bondage with *Daniel*; deliuerie from enemies, with *Dauid*; or comfort in all diſtreſſes, with the children of Iſrael. Wee ſeeke wrong meanes in ſuch diſtreſſe, wherein we erre, not knowing that as God was louing vnto Iſrael, ſo he is louing vnto all that loue him truly, that call vpon him faithfully, that attend his aid patiently, and obey his will duely. There is no cauſe why any

man

man ſtands doubtfull of reliefe at the hands of him that neuer faileth to performe that which hee promiſed: for if we aske, we ſhall haue; if we ſeeke, we ſhall finde; if we knocke, hee will open the gate of his mercies, and powre the dew of his bleſſings plentifully vpon vs, not regarding the perſon of any, but the obedient hearts of all. And therefore may the ſinner penitent, the rich man truly liberall, and the poor diſtreſſed man faithfull, (to their comforts) reſort to the throne of God, in prayers, and be aſſuredly heard to their aſſured pardon in the blood of Chriſt, to their comfort, as well in pouerty as in abundance.

It reſteth now that we pray one for another; for our gracious King, that God may be pleaſed in mercy long to preſerue him a King ouer vs, and that hee may continue a ioyfull Father in our Engliſh Iſrael. For all other Chriſtian Kings, we muſt likewiſe pray, that God will increaſe in them the ſpirit of wiſdom, & fauor to the diſtreſſed flocks vnder their ſeuerall charges & gouernments. We muſt be mindful of our poor Chriſtian brethren, both at home & elſwhere: and for the aduerſaries of Gods truth (that now begin to aſſaile vs, as

we see, and whom God himselfe hath ouerthrowne, to encourage vs) that either it may please him to conuert them, or to turn their forces from vs: and that it might please him in mercy to direct the liues and conuersations of his Ministers, that they by his spirit may preach both truly & boldly. And lest their loose liues should be a slander vnto his word, let vs pray that his grace may hold them from falling into that, which the Arch-enemy of his religion indeuoureth to draw them, and whereunto the flesh is prone to yeeld, and the captious cauellers at the truth, ready to publish; to the end to bring his word (by them duely preached) into reproch in this world: and that wee that are to bee taught by their doctrine, may attentiuely heare, truly vnderstand, and diligently execute that, which the word of truth teacheth.

Thine in Christian
good will,

I. N.

A PENSIVE Mans Practise.

In thy feare (deare Father) I here present my selfe vnto thee, beseeching thee to heare me, and to addresse my heart truly and zealously to call vpon thee.

A short, but an effectuall Prayer, that we may leaue our selues, and leane vpon God.

GOd my God, vouchsafe to take me from my selfe, that I may wholly dedicate my selfe vnto thee; vouchsafe to take from me all things that withdraw me from thee, and giue me those things which may bring me wholly vnto thee in Iesus Christ, Amen.

A prayer to Christ, that he will present our Prayers to God.

O Louing Iesus, who hast taken vpon thee to bee our Intercessor and Aduocate

uocate vnto God thine heauenly Father vouchſafe (I humbly beſeech thee) to preſent theſe my ſupplications and prayers vnto his heauenly Maieſty, that for thy ſake they may be acceptable vnto him, to the waſhing away of my ſins, and obtaining things néceſſary for mee and all men according to his heauenly will in all things, through thy Blood Chriſt Ieſus, *Amen*.

O Lord increaſe our faith.

O Lord open thou my lips, that my mouth may extol thée with praiſe, and be thankfull vnto thée for thy benefites; and grant that I ſpeake nothing, but that which may bée to thy honour and glory, and to the releſe of my neceſſities bodily and ſpirituall.

O Lord make ſpéed to ſend mée helpe and ſuccour from the Tower of thy ſtrength.

O Lord let thy heauenly Kingdome be alwaies ready to receiue me to eternall ſaluation. Amen.

Eternall praiſes be vnto thee, O God. So be it.

O Lord increaſe our faith.

A Prayer for the assistance of Gods holy Spirit, to make vs apt to pray when wee be dull.

Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue;
For Christ thy Mediator sees,
When thou to him do'st fall on knees.

The Motiue.

CHrist our Sauiour hath willed vs to aske, and we shall haue, to seek, and we shall find, to knock, and it shall be opened vnto vs. And the more to assure vs, he most louingly perswadeth vs, if we that bee euill can giue vnto our children good gifts when they aske them; how much more shall our heauenly Father giue his holy Spirit, if we faithfully desire it? And forasmuch as our vnderstanding is darke, that we know not what to aske, nor how to pray as wee ought, but by the spirit it selfe, who maketh request for vs with sighes, which cannot be expresst; let vs fall downe vnto the throne of his Maiesty, praying faithfully for it, and it shall be giuen vs: without the which all prayers is vaine.

The Prayer for the assistance of Gods Spirit in prayer.

OAlmighty God, and omnipotent Father (who comforteth such as

be forrowfull, and who giueſt all good and perfect gifts) thou of thy free fauour and loue haſt willed vs in all our afflictions and neceſſities, and as often as wee ſtand in néed of any of thy bleſſings, or feel our ſelues burdened with any kind of tribulation or affliction, either of body or of minde, to call vnto thee in the name of thy ſonne Ieſus Chriſt and thou wilt grant what wee want. Moſt humbly I beſéech thee to ſend downe vpon my darke vnderſtanding, the bright beames of thy holy Spirit to lighten mee, and to direct mee in all my ſupplications and prayers: and ſpecially at this time, Oh LORD, for that thou knoweſt my weakeneſſe and ignorance to bee ſuch, as I am altogether vnable to frame my requeſt according to thy will, or to ſéeke that is truly for mine owne ſoules health, and am altogether ignorant of the right gate to knock at, without thine eſpeciall grace directing and aſſiſting me. Wherefore I moſt humbly beſéech thée in the name of him thy Sonne, to addreſſe and prepare mine heart to the right vnderſtanding of the true and vnfained calling on thy name for ſuch things as thy wiſedome ſhall thinke

moſt

moſt expedient for mee, both to the obtaining of thy heauenly Kingdome, which is before al things to be ſought for, and for temporall bleſſings neceſſary, beſt knowne vnto thy ſelf: which, in reſpect of my ignorance, my dulneſſe, my corruption, my weakneſſe, and the guilt of mine own conſcience, I cannot crane in ſuch due and faithfull manner as I ought. And therefore (moſt louing Father) according to thine owne moſt fatherly calling, I heere proſtrate my ſelfe in heart before thy Throne, in the name of Jeſus Chriſt thy Son, beſeeching thee that thou wilt aid mee with thine holy ſpirit in my prayers, that, being of my ſelfe dull, I may be thereby made zealous: and whereas I am of my ſelfe cold, I may be thereby made feruent and faithfull, that my prayers bee not as ſmoke which vaniſheth, or as the wind which paſſeth away, as being only in the lippes, and not firme in the heart; let it be an effectuall and acceptable ſacrifice, ſweet and pleaſant in thy ſight: and let nothing paſſe the bounds of my vnfained lippes, but that which may beſeem a ſingle heart, alwaies ſounding out thine honour, and ſetting forth thy moſt worthy

praiſe. Let thy holy Spirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mée, vnto the end: that I may both at this time begin, and for euermore continue as thou willeſt I ſhould, namely, in faith, that I fall not into any tentations; in hope that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and ablenes in all things to fulfil the ſame. Make me alſo (good Lord) feruent in loue, that I may freely and vnfainedly (euen from my heart) forgiue and forget all iniuries, wrongs, and euill doings of ſuch, as by any meanes haue offended mée, with hearty prayer for their amendment: that approaching vnto the throne of thy mercy (in pure and ſimple heart) I may heartily, as well for others, as for my ſelfe, for things neceſſary both for body and ſoule, make my humble petitions vnto thée, and in thy good time taſte that moſt ſwéet fruit, the performance of my humble prayers according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy name for euer.

O Lord increaſe our faith.

A short prayer for zeale to pray.

O God Almighty, most louing and most righteous, who hast promised to instil into the hearts of thy chosen seruants, grace vnfamedly to serue thée, and to call vpon thy holy name, wherein al comfort consisteth: Vouchsafe I humbly beseech thée of thy mercy to expel out of my heart all naturall dulnes, m sbriefe & blindnes of erroz, and to giue me a holy zeale, and vnfained desire to prostrate my selfe in hart before thine heauenly Maiesty in faith vnfained: and that at this time it may please thée so to direct and accept my supplications and prayers, as I may obtaine at thy mercifull hands, whatsoeuer thou séest necessary both foz body and soule, through Iesus Christ our Sauiour and redéemer.

O Lord increase our faith.

A morning prayer for the working day.

Before thou doe thy worke beginne,
Thanke God, craue pardon for thy sinne:
And then thy worke shall prosper so,
As want shall neuer breed thee woe.

The Motiue.

WHat great benefit wee receiue at the hands of Almightie God by

by our naturall ſleep, none is ignorant: what perill we eſcape in the darke and dolefull night, we may eaſily iudge: and what fouour the Almighty extendeth towards vs, in giuing vs lodging, not in the fields, but in houſes; not vpon the hard and cold ground, as *Iacob* had, but vpon ſoft pillowes, warmely couered, experience teacheth. What thanks for theſe ſo bountifull benefits of his, we are daily bound to yeeld, I would we all knew, & had will to yeeld thanks accordingly. The benefit of our comfortable ſleepe is great, and Gods work in the ſame, and in preſeruing vs, is wonderfull. Wherefore let vs be mindfull to giue him thankes, and with *Dauid* in the morning, at midday, and at night, let vs call on the name of the Lord with thankes, and ſay, Lord let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: this ſhould be our morning ſacrifice. We ſhould conſider, that as the night is ordained for reſt, ſo is the day for trauell, for the obtaining of things neceſſary for our ſelues, and ſuch as God hath giuen vs, and not to ſtand in hope for reliefe by other mens helpes; but labor; as did *Paul* and the reſt of the Apoſtles, who tooke nothing of any, but wrought

wrought with their hands for it, becauſe they would bee chargeable to none. And our labor being ioyned with faith and prayer, the bleſſing of God ſhall ſo proſper our endeuours, as nothing ſhall be wanting vnto vs. And therefore before we begin our labour, wee muſt proſtrate our ſelues before his Throne, from whence commeth all goodneſſe, yeelding vnto his heauenly Maieſty due praiſes for his continuall louing kindneſſe towards vs. So ſhall we be free from danger and proſper in our callings from day to day, during the whole courſe of our life, which elſe (although our vocations breed in vs, in reſpect of the great increaſe of riches, ſecurity and pride) will be in the laſt day a heauy burden to our conſcience, and accuſe vs of ingratitude, to our eternall condemnation.

The Prayer for the working day morning.

O Almighty God, Father of our Lord Jeſus Chriſt, thou haſt vouchſafed (of thy great fauour and loue) euen from my childhood vnto this day, to take ſuch fatherly care of mee, that nothing hath deſtroyed or hurt mee, but I haue beene ſafely

ſafely preſerued both day and night from ſudden death, and from all other perils and dangers, incident to mankind, and haue all my life bœn preſerued, without whoſe mercies I had periſhed long agone; and of thy frée fauour and loue (without any deſert or merit of mine) haue inioyed the ſweet benefit of ſléep & reſt this night paſt, which is moſt wholſome for my poore and weake body. Oh Lord, ſuch hath bin thy fatherly care of me this night paſt, that the ſléep which thou haſt giuen mee, hath been moſt comfortable both to my body and ſoule, inſomuch as I am the more aptly giuen to the execution of my worldly buſineſſe, and the ſeruice of thy diuine Maieſty this morning: wherein aſſiſt mee (ſweet Lord) with the helpe of thine holy Spirit, comfort and defend mee this day and euer with thy mercifull aide, that no affliction, hurt, or miſfortune diſmay mee: no tribulation, want or anguiſh of minde, do draw me from thee: no worldly care, delight, or fantaſie, carry me this day, or at any time into any wicked cogitation, action or ſpéech: For Lord, I know that it is not thy will, that any euill ſhould dwell in vs, or that wee ſhould at any

time

time offend thée, but to kéep our harts pure and vndefiled, as a fit receptacle for thy Maiesty. Yet thou sufferedst somtimes vnlawful affections to haue the vpper hand, to the end that wée (féeling our weakenes and corruption) should wholly cõfesse all our strength, all our godly cogitations, and good successe in our workes to proceéd from thée, and any euill motion, and crosse euent, to come of our own corruption, and corrupt affections.

All flesh is full of sin: the iust fall seuen times a day: and I sinfull wretch fall seuenty times seuen times a day. Wherefore Lord, forgiue my wickednesse, mine offences and sinne committed either this night past by foolish dreames, fantasies, or other tentations, or at any time since I came into this miserable world; and grant, that being pardoned by thy mercy in Iesus Christ, I may proceéde in the residue of my dayes (gouerned by thy holy Spirit) void of all offences: vsing my vocation and calling, so as it may be to the setting forth of thy glory, maintenance of thy fauour towards méé, and getting those things which may be sufficient for the maintenance of mine estate here, and for the

reliefe

reliefe of ſuch as are committed to my charge, without vſing any ſiniſter or vnlawfull meanes, policy or worldly deuices, which are not agreeable to thy Lawes. And grant mée alwaies ſuch regard of ſeruing thée, as thine hand may alwaies direct mée, to good and happy ſucceſſe in all my affaires. Bleſſe thou the worke of mine hands (good Lord) and grant mée ſo to flie idleneſs (the mother and nurſe of euill) that both this day, and all my life, I may, by godly care and trauell, get mée a ſufficient and competent liuing here, that I bée no burden and charge to ſuch as are rich and wealthy, nor depend vpon the ſuccor, helpe and furtherance of others, whoſe helpe is moſt ſlippery and deceitfull; leſt that in hope thereof, giuing my ſelfe to Idleneſſe and loytering (when their helpe ſhall bée withholden from mée) I be driuen (as the Wiſeman ſaith) To goe in a ragged coate, and to want my foode. But contrariwiſe (Oh Lord) grant that I may ſo apply my ſelfe to labour and diligent execution of my buſineſſe, this day and euer, that I may (through thy bleſſing) proſper therein, and ſhew my ſelfe ſo helpefull to the poore, impotent, and needy, as

the

the fruit of my trauell shall extend vnto, that thou maiest fulfill in mée that most sweét promise of thine: That who so considereth the poore & needy, thou wilt deliuer him in the time of trouble. Lord, thy mercy is infinite, and thy loue towards vs vnspeakable: Wherfore giue mée grace alwaies to serue thée, yea at all times, in all places, both in labour and rest, wealth and pouerty, sickneſſe and health, yea all my life, and in the houre of my death; that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy lawes, and be euer ready to come and appeare before thy throne of mercy in perfect hope of thy louing receiuing me into the bosome of thy sweét embracings, not for my worthines or deserts (which is but corruption,) but for the merits of thy sonne Iesus Christ, there to rest; enioying the fruits and benefit of his death and bitter passion. In whose name I referre my self and all mine, both this day and euer vnto thy fatherly protection: humbly beséeching thée to direct all my thoughts, words and actions, vnto my liues end, good Lord, Amen.

O Lord increase our faith.

A ſhort Prayer for the morning.

I Thanke thée moſt mercifull Father, my maker and preſeruer, that thou haſt ſo louingly vouchſafed to tender my ſafety this night paſt, giuing mée ſweét ſléepe to the refreſhment of my ſoule and weake body: So (of thy goodneſſe) vouchſafe thy extend to louing fauor towards me this day, that thereby I may bée both ſafely preſerued from all kind of euill, and imploy my ſelfe diligently vnto the execution of my vocation, to the glory, and to the reliefe of me and mine, through Chriſt, Amen.

O Lord increaſe our faith.

A Prayer for the King.

Who ſo thou be, pray God alwaies
To bleſſe our King with happy daies:
Whoſe wiſdome (vnder God) ſhall long,
Maintain this Realme from forrain wrong.

The Motiue.

THe certaine expectation of a long peace, and gracious tranquillity, may

may (without manie circumstances of words) suffice to mooue thankefull mindes to prayse the GOD of Heauen for his vnspeakable loue towards vs, in giuing vs so louing and gracious a Gouernour. Vnder whom wee may not onely peaceably liue, but enioy also the comfortable passage and foode of the Gospell, to the vnspeakeable comfort of all true Christians, longing for their saluation, when many other Nations haue wanted the same, to the famishing, as it were, of their poore soules. Wherefore, considering that we may (if not, the more to our shame) feed thereon at full, and are there too friendly intreated, and inioyned not onely (which is generall) by the word it selfe, but by seuerall instructions set forth (for the furtherance of Gods glorie, and our profit) by his Maiesty. And considering also, that the Apostle commandeth vs to pray for all men, but especially for the good and prosperous estate of Princes, that we may liue godly vnder them. We therefore aboue other nations, hauing vnspeakable cause to praise God for his fauor in vouchsafing vs this great blessing of a godlie, zealous and merciful Prince, let vs beseech God of his goodnes fauourably to look

vpon

vpon him, and to grant vnto him a prosperous raign, with many & happy daies to the pleasure of him, and comfort of vs. Let vs not forget it, lest God forget vs, and turne our foode into famine, our peace into war, and his long sufferance into sharpe correction.

The Prayer for the King.

ALl possible thanks wé giue vnto thée, O Lord of mercy, King of all the Kings and Kingdomes of the earth, for that thou hast vouchsafed to place ouer vs, (thy little flocke of this Realm) so gracious a protector of true religion, Iames (by thy heauenly prouidence) our King, vnder whom, enioying fréé liberty of the true seruice of thée, wé rest in a quiet estate both of bodies and mindes. Wé humbly pray thy fauourable regard, to behold with mercifull eies thy same thy seruant, our soueraine Lord and Gouernour, and to fructifie his hart with the grace of thy holy Spirit, that hé alwaies inclined (by the working thereof) to the setting forth of thy word, may walke according to the truth of the same sincerely: that wé thy seruants, and vnder thée his subiects, séeing his godly

example,

example, may bee ashamed to fall from that true forme of honoring thy name, which for thy glory through thy grace by the rule of thy holy Word, is prescribed vnto vs. And vouchsafe to stir vp in him zeale of thy glory, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdome and knowledge of thy heauenly will: giue him an obedient mind, abounding with all humility towards thy diuine Maiesty: Saue and defend him from the tyranny of forraine power and authority, and from all such as professe not inwardly vnfained zeale of the Gospell. Giue him godly Counsellors, and such zealous and true hearted Ministers of thy wil, that he and we (according to the truth of euery our seuerall functions) may sincerely serue thee in this life, and in the end for euermore raigne with thee in thy heauenly kingdome: for Jesus Christs sake our onely Redeemer, Aduocate, and sweet Sauiour, Amen.

O Lord increase our faith.

A Morning Prayer for the Sabbath day.

Let labour paſſe, let prayer bee
This day the chiefeſt worke for thee,
Thy ſelfe, thy ſeruant, Oxe, and Aſſe,
This day muſt let all labour paſſe.

The Motiue.

AS the Lord hath aſſigned vnto man ſixe daies of ſeuen for his neceſſary trauell: ſo he hath expreſſely commanded the ſeuenth to bee hallowed, and kept onely for the ſeruice of himſelfe. Wherein (all buſineſſe ſet apart) wee ſhould reſerue our ſelues to prayer, to the hearing or reading of the word of the Lord, without any vngodly exerciſe at all, as gaming, gadding, wanton paſtimes, behauing our ſelues ſoberly. And as *Dauid* did euery day, ſo let vs eſpecially on this day inſtantly call vpon the name of the Lord, and he will heare vs. And with *Eſay*, let our ſoules with longing deſire in the night, ſeeke vnto the Lord, and in the morning early call vpon his name: ſo ſhall all our doings pleaſe him, and all goe well with vs. He hath reſerued this day for the ſeruice of himſelf, only puniſhing ſuch (euen with death) as breake the ſame: as it appeareth in the booke of Numbers, by him who

who was at the commandement of the Lord stoned to death for gathering stickes on the Sabbath day. By vs it is far more prophaned. But blessed is the man that keepeth the Sabbath day vndefiled, seruing the Lord in prayer, not in seeking his owne will, but the will of the Lord. And let vs indeuour to sanctifie it, that it may be honored, and not abused and dishonored as it is, lest God the creator of it and vs, punish our disobedience with his scourges in his ire, and giue vs in stead of plenty, want; in stead of fulnes, famine, and in stead of preaching of his word, suffer vs to be besotted with vaine traditions of men. Let vs, I say, be carefull to serue the Lord with reuerence, and keep this day holy, as he hath made it holy.

The Prayer in the morning for the Sabbath day.

O Almighty God & Father, most mighty Protector and keeper both of the soules and bodies of the faithfull; I yéld thée humble & hearty thankes for defending and sauing mée, thy sinfull creature, this night past, and all the rest of my life hitherunto, from sud-

vaine

daine death, and from other perils and dangers, wherinto my ſilly ſoule and weake body are ſubiect to fall: and wherewith I am ſo beſet, that had I not béen preſerued by thée, it could no otherwiſe haue béen, but my body had periſhed, and my ſilly ſoule bin carried into euerlaſting damnation.

But moſt gracious Lord, my ſtrong caſtle and defence, my ſhield and buckler, my ſure refuge and ſuccour (who haſt continuall regard of the ſafety of thy ſeruants, and neuer ſuffereſt them to be ouercome with any kind of euill, nor to fall into any kind of danger) vouchſafe to forgiue me whatſoeuer I haue committed and done againſt thy diuine will, either ſléeping or waking, this night, or at any time (ſecretly or openly) heretofore, by reaſon of the corruption which remaineth in me.

And vouchſafe, that as I haue by thy protection paſſed this night, ſo I may inioy at thy merciful hands what ſoeuer thy fatherly prouidence ſhall thinke méet and conuenient for mine owne, and for the reliefe of ſuch as thou haſt committed to my charge and gouernment, this day and euer.

Eſtabliſh, good Lord, thy holy ſpirit in mé, and thereby ſo ſtrengthen mé

that

that I may withstand all euill motions of the flesh, all vngodly desires of the mind, and worldly vanities; that I may feruently as I ought, and continually, both in the morning, at night, and at noone-day, yea, and at all times and in all places, truly serue thee without hypocrisie, dissimulatiõ, or malice. And for thy mercies sake, keepe mee this day and all the rest of my transitory life, from sudden and vnprouided death: keep my tongue and lips, that I speake or vtter nothing, which may be either vncomely to be spoken, or wherof may redound hurt or hinderance to my selfe or others: But that I may endeauour as much as in me lieth, to speaue and vtter those things which may be to the setting forth of thy glorie, maintenance of peace and concord, & to the reducing of such into the right way as wander and goe astray. As for slandering, lying, backbiting, false witnesse bearing, enuy, and such like, good Lord take vtterly from me. And keepe my heart and minde from the most damnable sinne of murmuring against thee, and from despaire: that in all aduersities, tribulations, and troubles, I may alwaies beare a patient, contented, faithfull, and thankefull

mind, with full perſwaſion, that h
ſoeuer it goe with mée, if thou ſuffe
mine aduerſaries being maliciouſly
bent againſt mée, to reuile mée, perſe
cute mée, to moleſt or hurt mée; or i
thou permit my ſubſtance by any caſu
all meanes to be diminiſhed; or if I
ſuſtain loſſe of my friends, ſickneſſe o
body, or hurt of my limmes, I may ac
knowledge the ſame to proceed through
my ſinnes by thy prouidence and lou
for my reformation, knowing that no
thing happeneth vnto thoſe whom
thou loueſt (beſéech it within them
weake mindes neuer ſo great griefe, o
fall it out neuer ſo contrary to the
deſires) but it bringeth with it ſom
ſecret working of their good. Where
fore in the name of thy Sonne Ieſus
Chriſt, I moſt humbly beſéech thé
that thou wilt vouchſafe to ſettle i
my heart, ſuch perfection of patience,
as whatſoeuer either this day, or here
after ſhall happen or befall vnto mé
I may accept it as a moſt holeſom
medicine for my ſo deadly diſeaſe of ſe
curity: and ſo in hope of thy louing
kindneſſe and mercy towards mée, go
forwards this day and all my life i
perfect loue, vnfained zeale, and cont
nuall obedience to thy will in hearin

thy

thy Word attentiuely, in reading the same diligently, in following it effectually, and in praying vnto thee zealously, and faithfully imbracing all goodnes willingly, & auoiding all euill wairily: that so spending this day religiously, I may the better proceed to the execution of my calling this weeke following, to the releefe of my necessity and furtherance of my neighbours; and that continuing vnto the end, I may receiue the reward of thy celestiall Kingdome, which thy Son Jesus Christ hath purchased with his blood for all true beleeuers in thee. In number of whom (sweet Lord) for the merits of him thy Son, make mee that I with them, and they with me, may continually sing laud and praise vnto the Trinity: which grant for thy Son Jesus Christ sake. Amen.

O Lord increase our faith.

Another short Morning Prayer for the Sabboth day.

ALl possible thanks I render vnto thee, most louing and mercifull Father, that it hath pleased thee to bee my carefull watchman this night, preseruing mee from many euils, and

vouchſafing ſléepe vnto mine eyes, t
the vnſpeakeable comfort of my ſoul
and body.

Let it likewiſe pleaſe thée, I hum
bly beſéech thée, to giue mée grace ac
cording to thy heauenly will, and ex
preſſe commandement (as at all times
ſo this day eſpecially) to apply m
ſelfe to the ſeruice of thée, in all godli
neſſe and purenéſſe of life, leauing al
bodily labours and exerciſe, as the ſan
ctity which thou in the beginning ga
ueſt vnto the ſeuenth day, when thou
haddeſt finiſhed all thy workes dou
ſtily deſerue. Amen.

O Lord increaſe our faith.

A Prayer for the Euening.

When thou betakeſt thee to thy reſt,
Commit thee to the Almighties beſt,
For when thou lieſt downe at night,
Thou art not ſure to ſee day light.

ALthough wee cannot at all times
duely examine our ſelues as con-
cerning our life paſt, yet once in the day
it is moſt requiſite to conſider how wee
haue ſpent the time paſt; namely, at
night, to weigh what we haue done the
day

day before, and in the morning to consider how wee haue past the night: For although the night was ordained for rest, yet many wicked cogitations creep into our minds, whereby we offend God and that euen in our sleepe: but especially waking, when, wallowing vpon our beds, we let our mindes runne after vanities: And so, our hearts beeing fraught with wicked desires and contagious thoughts, sleepe stealeth vpon vs, and possesseth our mortall bodies, without any calling for Gods assistance or pardon. In which dangerous slumber, if God should dissolue the body from the soule, in what case were wee dying without repentance? It greatly behoueth vs therefore, that our last cogitation (before wee take our rest, or shut vp the eye-liddes of our hearts in slumber) should be of our time past, and ill spent, and for the same to craue pardon, and that instantly in Christ: cleansing our heart from all iniquity, euen by an open confession thereof vnto God, vnto whose protection, wee may then referre vs, and sleepe. We must, as saith *Paul*, watch and be sober, singing praise vnto the Lord, as *Dauid* did: giuing him thankes for the helpe of his presence, that is to say, for his protection the day

paſt: praying the ſame in the night when all things (by reaſon of darkeneſſe) are hidden, and when the wicked go about their euill pretended purpoſes, to the diſturbance of the godly.

Therefore whatſoeuer we do (whether we lie downe, or riſe vp) let vs bee meditating the law of the Lord. So ſhall our ſleepe comfort vs, and our labour profit vs: and whether we ſleep or wake, the Lord ſhall be our defence and keeper.

A Prayer for Euening.

O Thy heauenly God and eternall father, giuer of all good things, and protector of all that loue thee, I yeild thee moſt humble & hearty thanks for thy inestimable benefits, not onely for keeping and preſeruing mee this day, but all my life, that neither my enemies haue preuailed againſt mee as they ſought and deſired, nor any other miſfortun (which in this world is incident to mankind) hath ouercom me: but hast like a louing father & carefull prouider, giuen & prouided for me all things neceſſary: in ſo much that I haue been well refreſhed & repleniſhed with thy great benefit of feeding, and with thy gracis

gracious benefit of clothing mée: so that I haue not fainted through want of foode, nor béen oppressed with ouermuch cold for lacke of rayment, as with mine eyes (to my great griefe) I may and doe behold a number daily in diuers corners of the streets and waies as I passe, who are most grieuously afflicted with hunger, cold, sores and sickenesse, whom also thou hast bought most déerely, and yet sufferest them to be oppressed: and I, who haue deserued no lesse (nay rather good Lord, a great deale more then some of them) haue by thy fatherly goodnesse not onely escaped those afflictions, but receiued at thy mercifull hands infinit good gifts, and vnspeakable benefits: For which thine inestimable loue, I cannot sufficiently praise thée. Oh Lord forgiue mine offences, which this day I haue committed and done against thine Almighty Maiestie, whether they be secret and vnknowne, or open: whether they were done in youth, or at any time since. Pardon them, Oh God, for Jesus Christs sake; and vouchsafe mée thy grace to amend my life, and to returne vnfainedly to the seruice of thée. And forasmuch as I cannot continue without

thy continuall protection, vouchſafe to extend the ſame vnto me thy wretched Creature this night, that I may quietly take my reſt, which thou haſt appointed for a refreſhmēt of my wearied members, and haſt ordained the night and darkneſſe, as a time moſt conuenient to take the ſame in, being a time wherein I ſhould to that end ceaſe from my labours and daily affaires. And to me thy poore creature (who of my ſelfe am neither of power to lie downe, nor being laid, am able to riſe vp) vouchſafe thine eſpeciall aſſiſtance and helpe, that in thy name I may lye downe, and receiue at thy mercifull hands ſweet and comfortable reſt, not according to the greedines of my corrupt nature, but as ſhall bee onely expedient for the refreſhing of my weake body. And forasmuch, good Lord, as thou knoweſt with what mortall foes mankind is continually compaſſed and aſſaulted both ſleeping and waking, who indeauour by all meanes to intrap vs by ſome euill or other, which wee heare or ſee in this vale of vanity to our delight, though contrary to thy will, wherevnto wee often yeeld, and that in the day time, much more in the darke and

loth-

lothsome night (wherein al things are couered and hidden; and when the heauinesse of drowsie sléepe keepeth down our vnderstanding, in which time of darknes, such as intend to worke wickednesse, are most ready with diligence (abhorring the light,) to put in practise their mischieuous deuices;) I most humbly beseech thée, Oh GOD almighty, to preuent them in their euil imaginations, that in no wise they hurt mée; and grant though sléepe to my body sufficient and not ouermuch, yet to my poore soule watchfull & diligent waking, that I fall into no danger, by yéelding to any euill in the sléepe of my body. Vouchsafe also to guard and defend mée, that nothing hurt mée this night, that sin consume mée not (nor any thing that belongeth vnto mée) nor any other danger whatsoeuer dismay mée. Keepe me also, good Lord, from sudden and vnprouided death: And preserue me by the watch of thine holy Angels, that I may take my rest in quiet vntill the morning, and then giue my selfe to the execution of my duty, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end. For which thy fauour, I humbly beséech thée, and for

all things elſe neceſſary for mé and all other whom thou haſt commanded me to pray for; and namely, for all ſuch as are in any kind of affliction, in body or in mind, for the teſtimony of thy truth, that thou wilt ſtrengthen them & thy whole Church in pure Religion. And for all ſuch as are ſicke and diſeaſed, that thou wilt either reſtore them to health, giue them patience, or receiue them to thy ſelfe, out of this mortall life. Preſerue our King and gouernor, Iames by thy diuine prouidēce ſet ouer vs: and grant that hé may continue to thy pleaſure, long and proſperouſly ouer vs. Bleſſe his whole Realmes, and vouchſafe vs all true repentance for our ſinnes, which deſerue thy heauy iudgements to be powred vpon vs, forgiue vs; and giue vs all hearts of repentance. Bleſſe and defend our Parents, Brethren, Siſters, Kinſfolkes, Neighbours, and al other whom thou wouldeſt we ſhould commend vnto thé in prayer, whatſoeuer they be, and wherſoeuer they remaine. And for the more true and zealous calling vnto thé for theſe things, giue vs all grace in faith to ſay that prayer, which thy Sonne Ieſus Chriſt taught vs, ſaying, Our Father which art in heauen, &c.

O Lord vouchsafe to imbrace mée with the armes of thy mercy: vouchsafe to receiue me into the bosome of thy loue: shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Son Iesus Christ. In whose name I referre mée wholy vnto thy louing protection: beseeching thée, that when my last sleepe shall come, I may take my euerlasting rest with thée, in thy celestiall Kingdome, Amen.

O Lord into thy hands I commend my soule, beseeching thee to bleſſe, preserue and defend me this night and euermore, Amen.

O Lord increase our faith.

Another short Prayer for the Euening.

O Almighty Lord God, I thanke thée, that this day past thou hast of thy mercy vouchsafed vnto mée thy poore Creature, not onely protection against all dangers and ewils; but also all things necessary. I humbly beseech thée, of that same thy mercy, and for thy Son Iesus Christ his sake,

to

to extend the like protection and fauor towards me this night, that I may enioy at thine hands ſafe and quiet reſt, to the comfort and refreſhment both of my body and ſoule, for Ieſus Chriſts ſake, Amen.

A godly motiue to the three Prayers following.

AS there can bee nothing to the ſicke man more ſweet and acceptable, then that which he in his owne conceit thinketh ſweete: ſo to the man that groneth vnder the burden of a ſinfull conſcience, or an hard eſtate in this world, there can bee nothing more ſweet and delightſome then that which may eaſe the inward mind, which is for the moſt part troubled with ſorrow for the ſame: it is therefore expedient in natural reaſon, that for the body the things may be prouided, which may agree not onely with the taſte, but with the health of the body of the ſicke man.

But farre more expedient it is, that ſome meanes be carefully ſought for the diſeaſe of the troubled mind, whether it be in reſpect of ſinne remaining in all,

or

or in reſpect of a miſerable eſtate in this life, not equally common to all. For as the mind ouercarried with doubt, either of being relieued in reſpect of a low eſtate, without ſome ſweet comfort, carrieth the Soule to deſolation, and layeth (as it were) before the eies of the naturall man, nothing but humane deuices and pollicies of reaſon, to intangle the poore ſoule in the net of vtter deſpaire, or dangerous preſumption, which both are euill: So a ſtayed confidence in the merits of Chriſt, in true reformation of life, baniſheth all feare of death and hell in reſpect of ſinne, and reſting truely vpon the prouidence of God, to receiue in his good time, things requiſite for our bodies, expelleth all feare of periſhing, in reſpect of a low & miſerable eſtate in this life. Without ſinne no man liueth, and therefore a neceſſary medicine is prayer, for the preſeruatiō of al. Without worldly troubles few can liue, or at leaſt in great danger of many caſualties; and the moſt ſecure cannot ſay, I will be ſafe one houre: Nay, he muſt confeſſe his eſtate miſerable; the beginning miſerable; in wailing, crying, and howling: the middle miſerable, in trauell, labour, checks, enemies, and many

euils:

euils: the end miſerable, in diſeaſes, in ſicknes, in weaknes, diſdained of all, and caſt off at laſt as duſt of the earth, and dung of the field, the fatteſt, the faireſt, the fineſt, the wiſeſt, the wantonneſt, & worldlieſt, being meate for the wormes. Let no man then glory of a rich, or bee diſmaied at a poore eſtate, but acknowledge that the rich as well as the poore, the King as well as the begger, the higheſt as well as the loweſt, all and euery one hath need of this medicine of praier, to bee either deliuered from a miſerable eſtate preſent, or from caſuall calamities ſo common to all, if not at one time, yet at another. The Sunne riſeth ſhining, it may ſet ſhouring, there is no eſtate permanent, but hath in it variety in proceeding, and alteration in the end. But theſe counſels are tedious to them that truſt to their treaſure: Theſe perſwaſions are but peeuiſh to men wallowing in pleaſure. The poore man perhaps heareth them, the zealous will aſſuredly learne them, and the godly will carefully performe them, not onely in reſpect of miſery, and for the bettering of a low eſtate in this life, but in reſpect of ſinne, the originall ground of all our miſeries: the beame whereof being taken away; we ſhal ſee cleere

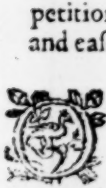
ly,

ly, that to a wiſe man riches is not more ſweet, nor pouerty more ſowre: worldly preferment not more to bee deſired; nor a low eſtate more to be contemned, proſperity more to be wiſhed, or aduerſity more to bee diſdained, then may giue ſuch a taſte to the ſicke ſoule, as in a cleere conſcience it may ſay, and in action performe, that hauing nothing, it poſſeſſeth all things, and being poore, it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery man his portiõ great or ſmall, his eſtate high or low, his calling glorious or baſe, according to his good pleaſure: that according vnto the vſe or abuſe of his good creatures, and according to the minds and demeanors of men, he may giue in the end eternally ſweet or ſowre, glory or ſhame, life or death. And therefore, that all eſtates may bee to the glory of him, and our comfort (be they here in this life, high or low) let vs with contented mindes, firſt ſeeke to remoue the cauſe of all euils, the heauy burthen of ſin, and that in the mercy and merits of Chriſt: For whoſe ſake hee will then giue vs that, which in this life ſhall be for his name, glorious; and for our ſoules profitable: namely, for ſinne, true repentance, for

riches,

riches, due thankfulneſſe, and in the moſt miſerable eſtate, perfect patience: which God grant.

A very godly and neceſſary Prayer, diuided into three parts, whereof the firſt containeth a deuout and zealous petition for the forgiueneſſe of ſins, and eaſe in aduerſity.



O My Heauenly Father, which art moſt glorious, mighty, and holy; I humbly ſubmit my ſelfe vnto thee, proſtrate euen vpon the knees of my heart, as not worthy to lift vp mine eyes to thy throne of mercy, much leſſe worthy of mercy. Yea, ſuch (O celeſtiall Father) is the corruption of my nature, the frowardnes of my heart, and the readineſſe thereof to offend thee, that I am forced in a guilty conſcience to cry out and ſay; O Lord rebuke me not in thine anger, nor chaſtice me according to the meaſure of wickedneſſe which is in me.

Oh deare Father, neceſſary it is that thou correct me for my faults, but yet in mercy, for that is my inſtruction; not in iuſtice, for that were my condemnation.

Thou

Thou O Lord hast made mee, and framed me in my mothers wombe: yet was I conceiued and borne in sinne, and so most wretched.

The whole race and off-spring of Adam, of whom I am borne, according to the flesh, is corrupt. There is none that doth good, no not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so presseth him downe, that he groueileth in the puddle of many noysome desires.

Seeing then (O good Father) that flesh and bloud cannot carry in it selfe perfect sanctity, so long as it abideth heere below, but is diuers waies polluted with vncleannes; how can I poor sinfull wretch, but cry out, and confesse that I haue sinned.

The most iust haue been and are at the feeling of their weaknesse, iustly constrained to say, that the things which they should doe, they doe not: And contrariwise, that which they should not doe, they doe. Seeing then (O deare Father) that weakenesse raigneth in all flesh, consider in mercy that I am but flesh, & therefore weake and prone to fall, and to abuse thy graces and blessings many waies bestowed vpon me

O deare Father, great is thy mercy: looke not therefore ſtrictly what is done amiſſe in mée, but pardon me, and ſay vnto me, as thou ſaidſt vnto Paul, My grace is ſufficient for thee. This O Lord is my hope: let me not be ſent empty away.

O that it may pleaſe thée to turne thine eyes of mercy, not of anger towards mée, and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The examples of thy free pardon baniſheth deſpaire; Paul, Peter, Dauid, Mary Magdelen, and other offenders, haue freely receiued comfort where they deſerued puniſhment: And therefore (O Lord) forget not now the humble ſuite of a ſinner, approaching to thy throne, in the Name of him, for whoſe ſake they were pardoned, namely in the merits of Jeſus Chriſt thy deare Sonne: In whom as thou art well pleaſed, bée pleaſed likewiſe to pardon me.

I ſtand not (O deare Father) to excuſe or iuſtifie my ſelfe, pleading not guilty, ſo ſhould I rightly be condemned.

No, I doe not onely with ſilence, but

but euen with lippes from the heart, cry out against my selfe, Guilty Lord, guilty.

What is there then to bee of iustice expected (most louing Father) but the dreadfull sentence of condemnation? But thy mercy is greater, and thereunto I doe appeale.

O Death then, where is thy sting? hell, where is thy victory? The sting of death is sinne. But blessed bee thy Son Christ Jesus, who hath ouercome both it and hell, and adopted vs into thy fauour againe, to inherit eternall life, by the shedding of his blood.

Oh deare Father, comfortable and sweete is the due consideration of our safety in Christ: yea, most precious is the peace which the true contemplation of his sauing health, worketh in the faithfull man. For by him we are forgiuen, by him (deere Father) we come vnto thee, by him wee obtaine (of thy free mercy) what is most necessary in this life: By him we liue here, and in him shall we liue for euermore. Be it so deare Father.

Oh, great is the comfort which by him is ministred vnto vs: he being only righteous, we meerely wicked.

Oh good Father, forgiue therefore

for

for his sake, that I haue done amisse; lay not my sins secret or manifest to my charge: but as thou hast promised, shew mercy for thy Sonnes sake, and leaue [illegible]not (deare Father) vnto my owne [illegible]nd corrupt desires, but bridle mine affections, and restraine them with the raines of thy grace: conduct me in thy waies, and keepe mée vnder the shadow of thy wings, that I may doe those things which may bée pleasing to thée, and shun the things which may offend thée.

Oh heauenly Father, thy creature I am, thou madest me, and hast mightily preserued mée vnto this day: and (notwithstãding most gracious God, my rebellion and impious behauiour towards thée) hast raised mée from sucking my Mothers breasts, vnto my present estate, best knowne to thy selfe. Yea, deere father, what I haue béen, thou knowest: how and in what case I stand, prosperous and aduerse, thou seest: and the rest of my pilgrimlike daies, what and how many they shall be thou considerest, from me concealed.

I wretch, cannot call againe the dayes of my race past, wherein I haue mis-spent much acceptable time, yéelding

ding my will to the waies of wilfull and vntamed youth. And now, deare Father, intending to redéme the time lost, and to frame my affections to reformation, I find in my selfe not onely vnablenes, but cleane contrary desires which doe not onely resist thy grace, but also procure daily and accustomable allurements to sinne.

Therefore (O deare Father) great is the benefit of corruption to euery man, and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, I acknowledge, because thou vouchsafest me a calling accompanied with affliction; namely, with many crosses and calamities, perils and dangers to sudden death, to sicknes, casualties, enemies, hunger, thirst, slaunders, pouerty and want of necessary things, which in this life often moue vs to séeke thée.

These things (O Lord) I féele in my passage through this peruerse iourney, in this wildernes of cares wherein I walke, and yet (senseles as I am) not considering the benefit of worldly troubles, I séeme displeases, and miscontent with that estate which thou, deare Father, of mercy affordest mée: It is indéed painfull, and hard,

powre, and ignominious, and therefore doe fleſhly affections grudge thereat; humane reaſon doth repine therat; and worldly men diſdaun me. Grant therefore that euen in hart willingly I may ſubmit my ſelfe and all mine endeuors vnto thy gracious direction, to thy mercifull prouidence, and prouident care which thou haſt of all thy ſeruants: So ſhall my vocation guided by thée, yéld ſufficient frunt and increaſe, to the comfortable relieſe of me and mine.

In vaine were it to frame my wits, to diſpoſe my hands, and to addreſſe my heart to worke my better eſtate, according to the courſe of worldly policy and wiſdome, which is fooliſhneſſe before thée: for ſo O Lord, ſhould I ſhew my ſelfe doubtfull of thy mercies, careleſſe of thy comfort, and alſo obſtinate againſt thy good pleaſure. I beſéech thée therefore, Bleſſe thou my wit, frame my hands, and all the members of my body, alwaies to doe that which may tend to the diſcharge of my duty to thée, and then I know all good things ſhall be miniſtred vnto mée: bée it ſo good Father, for thy Sonnes ſake, Jeſus Chriſt, Amen.

O Lord increase our faith.

The second Part.

A godly Petition tending to worldly re-
leese, and that our vocations may
prosper: most fit for him that
is maried, hauing wife
and children.

OH mercifull God and deare Fa-
ther, forasmuch as thou hast com-
manded vs first to seeke the Kingdom
of Heauen and the righteousnes ther-
of, with promise that all worldly
things necessary shall be ministred vn-
to vs: vouchsafe to expell out of my
heart, all desires of worldly things
disagreeing with thy will, and so direct
both my minde, and inward affections,
as also my body and eternall actions,
that I may inwardly rightly conceiue
and outwardly duely execute those
things which I am in duty to thee,
and loue to my Christian brethren
bound to performe. And vouchsafe
(good Lord) such prosperous and gra-
cious successe vnto my labours, that
my estate may be such (if it please thee)
as I may be able thereby, to wade and
passe thorow this hard and miserable
world,

poore, and ignominious, and therefore doe fleshly affections grudge thereat; humane reason doth repine therat; and worldly men disdain me. Grant therefore that euen in hart willingly I may submit my selfe and all mine endeuors vnto thy gracious direction, to thy mercifull prouidence, and prouident care which thou hast of all thy seruants: So shall my vocation guided by thée, yéeld sufficient frut and increase, to the comfortable relefe of me and mine.

In vaine were it to frame my wits, to dispose my hands, and to addresse my heart to worke my better estate, according to the course of worldly policy and wisdome, which is foolishnesse before thée: for so O Lord, should I shew my selfe doubtfull of thy mercies, careleſſe of thy comfort, and also obstinate against thy good pleasure. I beséech thée therefore, Bleſſe thou my wit, frame my hands, and all the members of my body, alwaies to doe that which may tend to the discharge of my duty to thée, and then I know all good things shall be ministred vnto mée: bée it so good Father, for thy Sonnes sake, Iesus Christ, Amen:

O Lord increase our faith.

The second Part.

A godly Petition tending to worldly releese, and that our vocations may prosper: most fit for him that is maried, hauing wife and children.

O mercifull God and deare Father, forasmuch as thou hast commanded vs first to seeke the Kingdom of Heauen and the righteousnes therof, with promise that all worldly things necessary shall be ministred vnto vs: vouchsafe to expell out of my heart, all desires of worldly things disagreeing with thy will, and so direct both my minde, and inward affections, as also my body and eternall actions, that I may inwardly rightly conceiue and outwardly duely execute those things which I am in duty to thee, and loue to my Christian brethren bound to performe. And vouchsafe (good Lord) such prosperous and gracious successe vnto my labours, that my estate may be such (if it please thee) as I may be able thereby, to wade and passe thorow this hard and miserable

world,

world, rather ayding, assistant and comfortable to the poore and helpelesse, then to be chargeable and burdensome to the rich. And that I may bee able and willing to fulfill the rule prescribed by thy Sonne Christ Iesus, to pay all men, and to owe nothing vnto any, but good will. So deare Father, shalt thou vnburden mee of a heauy charge.

And although (O Lord) I presently see no meanes of helpe, no shew of relieefe, no way to performe that I should, yet deare Father, seeing for our comfort it is commanded vs, To aske and we shall receiue, to seeke and we shall finde, to knocke, and thou wilt open: And againe thy Sonne further to assure vs of thy fatherly care of vs in this wise, encourageth vs to come vnto thee in all our necessities saying: Whatsoeuer yee aske the Father in my name, shall be giuen you, yea, in a time conuenient, yea, when it shall bee most to our true comfort and relieefe: Wherefore, to aske in mine owne name, as a person worthy to receiue what I want, I dare not: to seeke, as of my selfe able to finde, I cannot: and to knock as a guest worthy of my selfe to be entertained, I shall bee shut out.

So

So that happy am I that haue such assurance of my request to be granted, of things necessary to be found, and to be entertained into thy fauour in the name of him for whose sake neuer any asking in Faith departed empty; none seeking comfort, and found it not; nor knocking for thy grace, and entred not into the assured harbor of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my sinnes, crauing it in his name: and for my worldly comfort and relief, though I see no meanes in fleshly reason to ease mée of the importable burden of an hard and miserable estate (which yet is better then I deserue,) I consider (O Lord) that infinite are the meanes which thou vsest to relieue those that in thy Sons name aske it of thée, yea, beyond humane expectation, thou worke for thy seruants.

Thou increasedst the oile and meale of Helias Hostesse, most miraculously; thou feddest him past hope in the wilderness, thou broughtest water out of the hard rocke for thy people to drink, and rainedst downe Manna for them to eate: thou feddest a huge company of people with a small outward shew

of bꝛead. And ſhould I not aſſure my ſelfe (deare Father) that although I haue deſerued to periſh in want, thou wilt relieue mée with ſufficiency: though I deſerue pouerty, thou canſt ſend plenty: For thine is the whole woꝛld, and all that therein is, thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy childꝛen is alwaies great, & thy powꝛer infinite: foꝛ thy Sons ſake good Father I craue, onely that I may bée able to diſcharge the duty of my calling to thy glozy, my ſoules health, mine owne and the relieſe of my family, and the benefit of thoſe that bée of the houſhould of faith: giue me therefoꝛe neither pouerty noꝛ riches; but a neceſſary and a competent liuing, and wiſdome to execute my calling in all obedience vnto thy ſacred will.

O Loꝛd I do moſt humbly depend vpon thy pꝛouidence in all things; grant therefoꝛe that neither pouerty noꝛ riches, pꝛoſperity noꝛ aduerſity remoue me from thée, either to pꝛeſume oꝛ to diſmay, cõſidering that thou tendereſt relieſe to euery liuing creature, and the moſt pꝛeſumptuous doe often want, The Lyons roare, and yet want their food, and the moſt ſimple are ſatisfied,

tisfied, seeking releefe of thee: Make me therefore humble, and in all reuerence to take at thy hands, what of my selfe I cannot obtaine.

Although in thy wisdome euen of mercy, thou sometime tryest with aduersity and want (for patience sake) euen the most godly ones whom thou dearly louest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearcheable wisdome, that thou workest for the best, when naturall reason accounteth it the worst: let mee therefore in all things and at all times rest vpon thee, with an vndoubted hope of gracious successe.

Deare Father, in all humility I referre me wholly to thy diuine care and prouidence, beseeching thee in the name of him thy Son Christ Iesus, and for his sake, that it may please thee to be mindfull of me a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary and expedient for me: and consider daily all things whereof I haue need. Thou, deare Father, hast thus promised: vouchsafe

euen so to performe it: speak the word, and things shall be done as thou wilt; yea, thy will is thy word, and what thou wilt commeth to passe, to the rich comfort of thine, beyond that they aske or looke for.

So that (O Lord) thou seest and best knowest in what estate I presently stand, & that I am diuers waies indangered: yet it is in thy power (good Lord) to preuent whatsoeuer euill imminent, and so to aid me, so to assist me, and so to worke for me, that notwithstanding in worldly imagination, I be like to fall into vtter mislike, and condemnation of the world, into meere misery, which my enemies greedily gape for, I may by thy most gracious meanes be so deliuered, preserued, and relieued, that what I cannot in respect of my low estate, now presently performe as I ought and would, and as is expected of mee, I may in thy good time to the discharge of my duty to thee and them, to my comfort, bring to passe, without worldly compulsiō now threatned: bring these things to passe, deare Father, according to thy good pleasure; and in the meane time vouchsafe to mittigate the rigour of their hearts that seeke violence against me.

Wash

Make me patient O Lord, and vnfainedly thankfull, increase my faith, and fauour my cause: consider my distresse and giue me comfort; afford mée thy wisdome, to gouerne my deuices according to thy will. And forasmuch as it hath pleased thée to lay the yoke of wedlocke vpon me, which naturally is accompanied with many cares, vouchsafe (O Lord) to make it comfortable vnto me; and grant that my wife may shew her selfe a sweete and ioyfull companion vnto mée. Furnish her (O Lord) with perfect wisedome in thée; endue her with the knowledge of thy truth, vouchsafe her godly and decent qualities, giue her patience and thankfulnes in all things, and giue vs grace each to loue another, and to bee in loue and charity with all men. And grant vs a godly care of the vertuous and godly education of our children and familie, & indue them (good Lord) with such inward towardnesse to follow thy will, that they may grow vp daily, and increase continually into thy faith, feare, and loue, and the true knowledge of thy Word and will, and ableneſſe to vs and them, to follow the truth thereof vnto the end.

O Lord increaſe our faith

The third Part.

For the eſtate of the whole Church, ſit in theſe dayes to bee often ſaid.

OH deare Father, vouchſafe to bleſſe and preſerue all thoſe for whom thou wouldeſt we ſhould pray, namely our King and Gouernour: defend him with thy hand, from the bloody deſires of his and thine enemies; giue him a ſtaied confidence in thy defence, and ioyfull daies to raigne ouer vs: grant vnto him zealous care of the furtherance of thy Word, in true Diſcipline.

Endue his Counſell (Oh Lord) with thy grace: Direct them in their deuices by thy holy Spirit, that as thy word preſcribeth, they may maintaine by godly policy, the ſafety of him our ſouereign thy ſeruant Iames, that he may truly ſeeke the preſeruation of true Religion, the aduancement of thy glory, the quiet of the Church & common wealth of Iſrael: frame their hearts (Oh Lord) to execute iuſtice with-

without respect of persons, to giue to euery man by the word of their authority, that which is truly due: giue them will and ableneſſe to finde out and cut off the secret and open enemies of the Church and Christian Religion.

Oh Lord, rise vp in the behalfe of thy seruants, that are any where afflicted or indangered for the testimony of their truely afflicted consciences. Defend them, O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ, confound those that seeke to supplant the free vse of thy Gospell, let none preuaile against this land, throw them downe, and let them rise vp no more: So shall thy name onely be glorified.

Instruct all those that haue the charge of thy sheepe, and them with thy grace, and giue them both knowledge and will, and boldneſſe to teach the truth by word, exhortation and doctrine, as also in life, conuersation, and all externall godly behauiours.

Bleſſe and keep all thy children (O Lord) whereſoeuer thy remaine, and of what estate, condition, calling, or ministery soeuer they be of: and grant amongst thy children such a mutuall consent in true Religion, that in these

hard and dangerous daies one may shew himselfe helpefull to another, as thou hast commanded. Grant reformation to sinners. Be patient (Oh Lord (and pleased with vs in Christ thy Sonne, and lay not the punishment and plagues vpon this Land, which for the iniquities therof it hath deserued, and for which thou shewest tokens in the heauens of thy iudgements hanging ouer our heads, reforme vs therefore O Lord, and wee shall be reformed: call vs home vnto thée in hearty repentance, as thou didst those of Niniue, and make vs all partakers of thy blessings, which are tending to godlinesse of life, and banish from our hearts the vngodly cares of this world, that when thy Son Christ Iesus shall come againe, we may with ioy méete him in the cloudes, and from thence-forth accompany him in his heauenly kingdome, in ioy for euermore, Amen.

O Lord increase our faith.

Our Father which art in heauen, hallowed be thy Name, thy Kingdom come thy will be done on earth, as it is in heauen: Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and leade

lead vs not into temptation, but deliuer vs from euill.

O Lord, let thy mighty and mercifull hand be still our defence and comfort, thy mercies and thy louing kindnes in the merits of thy Son Christ Jesus, bee our saluation: thy sacred Word, our direction and guid for euer: thy grace and thy holy spirit our continuall consolation: and thy louing promises in Christ thy Son, our comfort here in this world, and in the end, his merits our reward in heauen: Be it euen so good Lord, Amen.

Turne not thy face (Oh Lord) from vs in this miserable time, but rather giue eare vnto our praiers, and answer vs when we call vpon thee.

O Lord increase our faith, and continue it euermore feruent in vs, towards thee.

A motiue to a Prayer for the pardon of our sinnes, which cause the Lord to afflict euen his children: a necessary prayer for one anywise afflicted.

THe Wise-man saith, Sinne bringeth man to misery.

Therefore, there needeth no long diſcourſe to mooue vs, to ſeeke to remooue from vs this dangerous gueſt, who being lodged in vs, vtterly alienateth vs from God. For wee cannot retaine God, and be at one with ſinne. And therefore doth the Lord, as a Father moſt mercifull, worke for our reformation, by a meane moſt fit for our amendment For when he beholdeth vs in our ſecurity, hee ſeeth vs altogether wonton, and prone to euill, to rebellion and wicked life, and ſecurity commeth of fulneſſe of all worldly delights, as riches, friends, pleaſures, and to haue want of no bodily or corporall helpe. Therefore doth the Lord ſuffer the reprobate to wallow in their own deſires, not reſtraining them from performing their owne luſts, he permitteth them to fill vp their liues in pleaſures, vntill the day of ſlaughter. But he worketh contrary with his deare children, whom he loueth and tenderly carrieth, as it were, vnder the ſhadow of his protection. He ſuffereth them to bé plunged not in delights, but in miſery: he ſuffereth them to be wrapped in many euils, to the end that they dote not vpon a ſecure eſtate here, but rather through aduerſity and affliction, hee maketh them weary

of

of this world, that they may desire heauen: hee maketh them to know themselues to bee but wretched men, as of themselues, and to haue all their helpe from him: and hee affordeth them leaue to come vnto him in their desires, and is fatherly pleased not onely to heare them, but to helpe them, calling them most louingly, saying: Come vnto me, &c. Now, if we were as ready to say in our hearts, and performe it in our deeds; Wee come Lord; and to cast away all lets and hinderances of worldly things, we should assuredly find fauour and helpe in the day of trouble.

To this end therefore is this prayer following compiled, that the afflicted may first consider how dangerous a thing is sin, and that it worketh misery in vs, and that wee must first seeke to be vnburthened of it, before wee flie to God to be eased of affliction: which prayer being faithfully vsed, shall easily worke comfort in calamity, and either attaine at Gods hands release of the crosses which are grieuous vnto vs, or patience to beare them, with inward consolation. It is no strange thing to the godly to be afflicted, as *Iames* saith: neither are they vnaccustomed to pray in affliction. Therefore for those that

cannot

cannot well vtter their griefe to satisfie their godly inward desires, I haue been willing amongst the rest to insert this, which no doubt will yéld them no lesse consolation then to my selfe, to whom it hath been more precious then the most pure gold.

The prayer for pardon of sinne, and comfort in affliction.

O Lord heare my prayers, and let my crie come vnto thée; O Lord forsake me not in this time of my néed: In my tribulation haue regard vnto me, a wretched creature, a worme and no man, an out-cast of the people, a captiue, and such an one, as hath none other refuge, no other aide, no other helpe, no other shield to defend my dangerous estate but thou my God, in the merits of thy Christ, my Iesus and Sauiour, for whose sake (Oh deare Father) looke in fauour vpon mée: for in his name I come to thée, and relie onely vpon thy méere mercy, in him to bee comforted. For thou (O God) art most mighty, and therefore able to doe all things; thou art mercifull, and therfore most mindfull of the afflicted, thou art néere at

hand

hand, and therefore alwaies ready to helpe the poore, to defend the distressed, to strengthen the weake, to lift them vp that fall, and to succour those that are at the point to perish. Listen therefore deare Father, listen vnto mée, and heare mée, and refuse not my humble complaint, although I bée a sinner and haue deserued no fauour at thy hands: haue mercy vpon mée, Oh God, haue mercy vpon mée. And although trouble, and danger appeare on all sides, although there bée no helpe likely to come vnto me to ease me, yet be thou pleased, deare Father, to shew thy louing countenance towards mée: for it is that that maketh glad the sorrowfull hart, that reioyceth the afflicted soule, and that releeueth with inward comfort, the mindes of those that are outwardlie laden with great and manifold miseries. Oh deare GOD, heare my request, consider my cause, which before I speake thou knowest, before I aske thou considerest, and seest the perils wherein I stand before I crie, and the meanes whereby I may bée deliuered thou knowest. O Lord, extend thy aide, and make mée free: heare my voyce with which I crie, vn-

vnto thée: Haue mercy vpon mée, and comfort mée a poore wretch, a diſtreſſed and wofull ſoule: vnto thée O Lord, vnto thée I make my moan, to thée, to thée I referre my cauſe, yea in the name of him in whoſe name thou haſt promiſed to heare when wee call, to grant when wee aſke it of thée. But alas, I am very weake and feeble: I am wicked, and my dulnes will not ſuffer me with conſtancy to perſeuere in ſuch an ardent zeale of the heart as thy Word preſcribeth, and thy goodneſſe requireth. Such and ſo many are the frailties of my nature, that many fantaſies and wicked imaginations poſſeſſe my better part, when both tongue heart and ſoule, ſhould bend all their powers to the ſeruing of thée onely, I earneſtly endeauour to perſeuere in the obedience which thou requireſt; and whereunto my duty bindeth me. But alas I cannot continue, I fall many times, when I thinke to ſtand faſt, and I faint in my greateſt deuotion: I doe that I ſhould not doe, and doe not what I ought and would doe, ſuch is the weakneſſe that is in me.

Oh Lord ſtrengthen me, who hum-

bly

bly appeale vnto thy mercy, that seest my frailty, and my proneneſſe to idle imaginations, euen in the time of prayers, when my mind should be only fixed on thee: yet accept my willingnes (good Father) and call to minde the loue thou beareſt to Christ thy Son, for whose deserts thou hast promised to account euen our imperfections perfect, and our prayers (though accompanied with manifeſt weakeneſſe) so sweet through his mediation, that thou wilt send vs thy mercies to comfort vs. Let it therefore pleaſe thee (good Lord) in him to heare mee, and according to the multitude of thy mercies in him to looke vpon mee, to heare mee, and to relieue me, and to bring my soule out of diſtreſſe.

Go not (I beseech thee) far from me for I am poore and helpleſſe: leaue me not deſtitute of thy helpe, though I be weake and slow to come vnto thee. Oh deare Father, I cry often vnto thee, and yet thou seemeſt to caſt thy face from me, leauing me (as it were) vnto my ſelf: but I pray thee come vnto me, come vnto me, and let thy holy Spirit make his abode within the chamber of my heart; let the very bowels of my heart triumph and reioyce in mee, ſo

ſhall

shall the corruption of my nature bee more and more subdued, and my idle and untamed affections bee banished from my heart: and I shall then more duely serue thee, and thou shalt at all times hereafter as thou hast heretofore in my greatest troubles comfort me, and in my heauiest temptations ease me, and worke my deliuerance out of all afflictions.

Oh that my words might bee pleasant in thine eares (deare Father) Oh that thy loue might renew it selfe againe towards me. Oh deare Father, that it might please thee to cause the thoughts of my heart, and the continuall meditations thereof, to be truly setled in zeale of thee, and that all that I speake, thinke or doe, might be such as thou allowest: So should my heart onely seeke thee, which now desireth vaine things; my soule should cleaue vnto thee which now most vnconstantly wauereth and gaddeth from thee. Oh deare God and louing Father, great is thy mercy, turn therefore thy louing countenance to a wretch that thou hast made, and cast me not off in displeasure. Thou hast heretofore holpen those that haue sowe vnto thee, thou hast releeued the

thou hast most graciously deliuered them from many troubles: yea, thou hast heretofore been most helpefull vnto me, thou hast not seen me for euer want thy aide, but hast reached forth vnto me the things which in wisdome thou sawest needfull for me; and that deare Father, though I did not at any time, neither can I for euer deserue the least of thy blessings, but onely I humbly pray vnto thee, I craue thee to help me in thy good time, else shall I perish. For man often promiseth, and will not or cannot performe, but thou promisest, and shewest thy self both able and ready to performe the things which are most to our comfort. Helpe, helpe therefore good Lord, for vaine is the helpe of man.

O Lord God of hostes, if thou wilt thou canst helpe me, if thou wilt, thou canst turne all things for me to the best, though I haue deserued the worst: if thou wilt, thou maiest worke me a comfortable passage throughout this vale of misery, though not to the outward comfort of flesh and blood yet to the inward ioy of the heart and soule: thou canst in greatest affliction shew fauour, and in greatest temptations, giue vs a way to wade thorow,

with-

without offending thée, and to turne all to the increaſe of true faith and perfect patience.

Be therefore contented and pleaſed (O Lord) to do for me what thou ſeeſt moſt méet and expedient: for Lord my wiſdome is fooliſhnes, mine owne deuices are méerely againſt my ſelfe, but what thou worke ſt ſhall come to godly and comfortable iſſue and effect.

Ariſe vp therefore (deare Father) ariſe vp in time, and ſhew thy ſelfe a defence and helpe of mée thy poore ſeruant, that mine enemies and ſuch as haue not thée before their eies, may not preuaile againſt me, but either be cõuerted or confounded, and that ſuch as haue iuſt cauſe to trouble me, be not rigorous towards mée, but may haue patience with me.

Let ſaluation and health come vnto me from thée: let mercy, peace, and truth, be alwaies knit together in me; and let the loue of thée baniſh all other loue which is not of thée.

So ſhall my doings pleaſe thée, and thy graces comfort me: my prayers aſcend vnto thée, and thy bleſſing flow downe plentifully vpon me.

O Lord, euen the very roote of my heart reioyceth to thinke of thy louing kind-

kindnes; my soule danceth within mée, to thinke that it hath found so comfortable a way to the fountaine of her saving health: yea all the members of my body are glad at the consideration of the benefit of thy assured favour in Christ thy Sonne towards mée. In whose name I cast the whole burden of my troubles, both outwardly of my poore estate, and inwardly of my afflicted soule upon thée: beséeching thée to assist mée, and to ease mée, to hold me up, and to send mée such comfort of my estate, be it high or low, as may best please thée, whether it bée (good Father) to lay it more and more heavy in respect of the outward crosse, or to make it more light and tolerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy favour in all things, in wealth & want; humbly beséeching thée to consider my estate, best knowne unto thy selfe. What I am thou knowest, how and in what case I stand, thou considerest. Deale therefore in mercy with me in all things, according to thy promises in Christ Jesus thy Sonne, in whom thou saist thou art well pleased.

Be pacified with all thy servants,

O Lord, and make fauourably vpon vs; and as thou art full of goodnes, yea as thou art all goodnesse it selfe, let vs not glory in any thing, but onely in this, that we know thee, and that thou of thy goodnes regardest vs. And giue vs grace O Lord, with vnfained lips to sing forth thy praise, and that our harts may continually study thy righteousnes, and in the truth of thy word to exercise our selues day and night, for euer and euer, Amen.

Let thy mercy and louing affection (deare Father) be our continuall comfort. Let thy holy hand be our aide, and thy grace our protection: thy holy word our direction, & thy blessings spiritual and worldly, our reliefe and safety for euermore in thy truth, Amen.

O Lord increase our faith.

A confession of sinnes.

Confesse thy sinnes to God on hie,
Who pardons sinner when they cry:
Bewray thy faults to him in time,
Who shall in Christ forgiue thy crime.

The

The Motiue.

FOraſmuch as all men by nature are ſinners, and none (Chriſt excepted) euer liued without man fold offences; let vs with *Dauid* confeſſe, that we haue ſinned, that wee haue dealt wickedly in tranſgreſſing the Law of the Lord. For who ſo hideth his ſinnes, ſhall not proſper: but hee that confeſſeth them, and forſaketh them, ſhall finde mercy. As for example, when *Adam* had broken the commandement of the Lord, he excuſed his fault, and was curſed: but *Dauid* confeſſing his wickednes, found fauour.

The loſt Son after long going aſtray, at the laſt returned confeſſing his fault, and obtained pardon.

Iohn Baptiſt, when hee firſt preached the Goſpell, baptized none but ſuch as confeſſed their ſinnes; wherefore let vs faithfully & continually vpō our knees acknowledge our ſins, and prepare our ſelues to vnfained repentance; and vndoubtedly we ſhall obtain mercy at the hands of the Lord, who (if we acknowledge our ſinnes) is faithfull to forgiue them according to his promiſe. Wherefore let vs acknowledge our ſins vnto

the

the Lord, and not hide our iniquities from him. Let vs confeſſe againſt our ſelues, and he will forgiue all our ſins: For who ſo ſaith, he is not a ſinner, hee is a lyer, and there is no truth in him.

The prayer for forgiuenes of Sins.

O Mightie omnipotent Father, and euerlaſting God, from whoſe wiſedome and knowledge no ſecrets are or may bee hidden, but doeſt conſider and plainely beholde the workes, the words, and thoughts of all creatures: I a poore wretched ſinner doe humbly beſeech thee of thine infinite mercy to haue compaſſion vpon my ſinnes which are ſo great and grieuous, ſo many, and they ſo vile and loathſome to thine heauenly eyes, that thou canſt not abide to turne thy pure eyes or louing countenance towards mee. Oh Lord I doe confeſſe, that my conception, my birth, yea, and all my life hath been in ſinne, our fathers and mothers were ſinfull euen from the ſtocke of our great Grandfather Adam, whoſe blindnes ſhould haue been our light, and whoſe ſight was turned to our blindneſſe and darknes, by the deceitfull and moſt vile alluring of that eue-

my

mie of ours, the wilie and most subtill serpent Satan, by whose inticements our forefather (being cloathed with innocency and simplicity in most pure and vnspeakable happines) was moued by the desire of the knowledge of that, that thou wouldest hee should haue been ignorant of, and which thou hadst vtterly forbidden him. By breaking of which thy commandement, he with Eue (whom thou haddest ordained of his owne flesh to be his companion and comfort) were by thine Angell, according to thy determinate will, driuen out of paradise, a place of ioy, to a pitte of sorrow, from good to euill, from ease, to labour and trauell, from quietnesse, to trouble, from wealth to want, from light to darknesse, from mirth to mourning, from succour to bee succourlesse. Insomuch (Oh Lord) as he our Father purchased for vs his children, none other possession or inheritance, but the vnhappy entrance into sinne and corruption. And we his children being by succession ingrafted in this detestable stocke of sinne, hating hitherunto (notwithstanding thy most loning and by so sundry meanes calling vs to thy holy Gospell of comfort) con-

tinued

tinued therein, to our vtter perdition & deserued death and destruction. I confesse and acknowledge my selfe a runnagate, out cast, and trewant, and of my selfe altogether vnable to cast away & lay aside these workes of darknesse, and obtaine againe the lanterne of light. And I am sorry (O Lord) from the very bottome of my hart, that I haue offended thee so wilfully, and disobediently strayed from the waies of thy Lawes. Yea Lord, I do vnfainedly condemne all my former life to be most vile, determining in heart by thy grace to forsake sinne, and cleaue vnto godlinesse and pureness of liuing, to decline from euill, and to do good. And therefore most humbly (euen vpon the knees of my heart) I beseech thine almighty Maiesty, to listen with most willing and attentiue eare vnto my gronings, secret sighes, and vnfained repentance, and with the eyes of thy mercy to behold my lamenting spirit, and that thou wilt vouchsafe to accept the same, as it may be vnto thee an acceptable sacrifice for all my former euils, that I being free from sin, not by any desert or merit of mine owne, but onely by the death and passion of thy Son Iesus Christ, may take perfect

hold

hold of the remission thereof, and fully perswade my selfe, that through the death of him thy son, I am againe restored to the former happines & blessed estate, which Adam that first Parent of ours, was in the beginning in. And that the head of that subtill Serpent Satan (who so wilily deceiued him) by the seed of Woman, is altogether bruised, trodden downe, and vanquished, and his power quite taken frō him, so that he is not able any more to lift himselfe vp against the children of faith, as he seeketh & desireth, yea, and often preuaileth against the weak and feeble ones: vouchsafe, vouchsafe, (sweet Lord and most louing Iesus) to consider our weakneſse and frailty, and mortifie in vs all delights of this miserable world, and the corrupt flesh, and stand betweēn vs and Satan. So shall we be able to resist: For we cannot stand, but do continually yeeld vnto the deceiueable shews of this world the false motions of the flesh, and temptations of satan, without thy continuall aide and assistance, wherewith I beseech thee, both at this time, and euer, arme vs. Wash vs with thy blood, and purge vs with thy grace, that wee may now begin, and for euer continue

in liuing according to thy holy and heauenly commandements, to the praise of thy name, and our eternall saluation, Amen.

O Lord increase our faith.

A short Prayer for forgiuenesse of sinnes.

O Father of mercy, and GOD of all goodnesse, I confesse vnto thee the corruption which from Adam to vs remaineth in our flesh, whereby we daily rebell against thy diuine Maiesty. Vouchsafe I humbly beseech thee, for Iesus Christ his sake, to forgiue my sinnes, and to pardon mine iniquities: and to instill into my heart vnfained repentance, that the death of him thy Son, may take away the heauy burden which the fall of our first parents laid vpon vs, Amen.

O Lord increase our faith.

A Prayer for the increase of Faith.

Wilt thou obtaine what thou dost craue,
Pray thou in faith, thou shalt it haue:
Else what thou praiest is all in vaine,
Thy prayers turne to sinne againe.

The

The Motiues.

FAith (as saith Saint *Paul*) is a sure foundation of things hoped for, and an euident feeling of the manifold promises, which God euen the Father hath made vnto vs, touching our Saluation in his Sonne Christ our Sauiour, and whereby also we already inwardly taste of the vnspeakeable ioyes, whereof wee shall be hereafter made ful partakers in heauen: without it we can doe nothing, but by it we are blessed of him, and by it wee are saued, by it are all the fierie darts of hell and Satan quenched. The iust man shal liue by faith. The daughter of the woman of Canaan was healed by the faith of her mother. *Elias* the Thisbite through faith was fed by the Rauens in his distresse and hunger, who in faith prayed for raine, and obtained it: by faith was the oyle of the widow of Sarepta increased, and her child raised from death to life.

The three children were deliuered from the furnace by faith, and *Daniel* out of the Lyons den. By faith the sinful woman obtained pardon. The Apostles by faith healed sundry diseases: What greater iewell then can there be had at

the hands of God then faith? For, haue faith, and all things: food ſent from heauen, defence from Lyons, ſafety from fier in the hot Ouen, forgiuenes of ſins, reliefe in neceſſity, and whatſoeuer elſe concerneth either body or ſoule. And therefore let it be a principall requeſt vnto his Maieſty, that he will vouchſafe that gift: without wauering aske it, and God will giue it thee abundantly. Pray I ſay, pray for it.

Without faith it is impoſſible to pleaſe God, neither can we haue any acceſſe to Chriſt without it, who is the Mediator betweene God the Father and vs. Pray inſtantly, and thou ſhalt obtaine abundantly.

The Prayer for increaſe of Faith.

O Almighty GOD, and Father of our Lord Jeſus Chriſt, by thy word we are taught, that to loue thee, feare thee and ſerue thee, in true godlineſſe and ſincerity of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which we cannot but periſh: and that beleefe and confidence in thy Son Jeſus Chriſt is the onely meane of our redemption and attonement with thee:

the onely hold of our saluation, whereof wee cannot bee sufficiently assured, without the especiall gift of faith, which is the Anchor whereunto the Cable of our saluation is fastened: which being broken, the hope also of our saluation cannot but decay, and wax of none effect. Vouchsafe therefore (most mercifull God) to plant true Faith in my heart, and grant that it may grow to such perfection, that I may certainly know thee, and perfectly loue thee, duly feare thee, and vnfainedly acknowledge Iesus Christ to be sent into this wretched world, to saue vs miserable sinners, and for vs by his bitter death, to purchase thy fauour and loue againe, which we had lost by the fall of our Father Adam. Oh Lord, grant me to take such hold of his death and passion, Resurrection and ascention, that by his death I may haue pardon, by his resurrection rise to righteousnesse, and by his ascention ascend with him to thy celestiall glory, and finally attribute the cause and meane of my saluation to proceed only of his passion. Increase this faith in mee (good Lord) daily more and more, that it may grow (by the working of thy holy Spirit) to full perfection,

accompanied with good workes, and godly behauiour, (without the which I confesse Faith cannot bee) that I may both in my life and conuersation, fulfill thy diuine will in all things: withhold not from mee (good Lord) that singular gift of thine, which is the stay of my happines, and the want thereof, a most certaine token of my perdition. It is the strength of the weake and feeble ones, the staffe and stay that guides the blinde, the onely way that leades vnto the vnspeakable ioy of eternall blisse, the meane to obtaine, possesse, and enioy the onely good (which is the knowledge of thy will, the bond of mutuall peace, the fort, the Castle and comfort of a distressed mind, and the onely harbour of a sorrowfull soule. No good thing wanteth to him on whom thou vouchsafest to bestow this gift: to him all things are light, in him remaineth no darknesse at all.

Banish therefore (sweet Lord) all misbeliefe, all wauering and doubting out of my heart, and plant in stead thereof vnfained faith, that applying the same to euery affliction both of body and mind, I may vanquish and ouercome Satan, withstand the delights of

of the world, and suppresse the corrupt-
tible motions of the flesh, ouercome my
bodily enemies, and enioy at thy good
pleasure health of body, soundnesse of
mind, perfection of limbs, and al things
else requisite for mée. A most precious
iewell, and vnspeakable good thing is
Faith: for thou saiest, Who so heareth
thy word, and beleeueth in Iesus Christ
whom thou hast sent, shall haue euerla-
sting life.

Then Lord (on the contrary) he that
beleeueth not, is in great danger of
euerlasting death. Oh Lord increase
my faith, whereby I may beléeue in
that thy Sonne, and take hold of all
his promises, who said, That who so
beleeueth in him, shall want no manner
of thing that is good. Lord I beleeue,
helpe mine vnbeliefe. Giue mée faith
but as a graine of mustard séede, and
I shall bee able to doe great things:
yea I shall be able to remoue Satan
out of his desired habitation; yea, to
expell him and his ministers out of my
mind, and walke no longer according
to the will of the flesh: but casting
away the workes of darknes, enioy
the pure light of the Gospell, and per-
seuere and abide therein, enioying thy
fauour and loue vnto the end, without

fainting in any tribulation or vexation of spirit; going forward in hope, in feare, in loue, and vnfained zeale towards thée, and obtaine at thy mercifull hands, whatsoeuer is necessary in this life, and after this life ended enioy thy celestiall purchased inheritance. Which grant me for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Prayer for Faith.

I humbly beséech thée, Oh mercifull GOD for thy Son Iesus Christs sake, to power into my heart, by the operation of thine holy Spirit, one sparke of true faith, whereby I may truely beléeue in thy Sonne Iesus Christ, as our onely Mediatour and Aduocate: through whose death and passion wée are restored to the happines, wherein we were in the beginning placed, which none can vnderstand, or perfectly beléeue, but through the holy Ghost. Increase therefore our faith that worketh by loue, that we may do that which may be acceptable to thée all the daies of our liues, and enioy at thy mercifull hands, whatsoeuer thou

séest

best necessary, both for our soules and bodies, through Jesus Christ our only Saviour and redeemer, Amen.

O Lord increase our Faith.

A Prayer against the Diuell, the world, and the flesh, very necessary to be often said.

If thou these furious foes wilt flie,
Thou must craue aide of God on hie:
Who by his Sonne hath put to flight
Both sinne and death, to giue vs light.

The Motiue.

THE Diuell, who is the Prince of darkenesse, ruling in the World, goeth about, seeking whom hee may leade headlong into vtter destruction, by putting before our eies the vaile of the vanities of this world, that we should not see the light of the truth, but continue in darkenesse, in haughtinesse, and pride, as bondslaues and captiues to him, whose children they are that continue in voluntary blindnesse: whose end shall be the fier euerlasting, prepared for him and his Angels.

Wherefore let vs pray that hee preuaile not againſt vs, and that the world ouercome vs not, wherein reſteth nothing but wickednesse and ſinne. The whole world is full of vnrighteouſneſſe and wickednesse: which who ſo loueth, is an enemy to God. Let vs therefore liue vnto God, and not addict our minds too much vnto worldly things; for the world miniſtreth nothing but what is enmity vnto our owne ſelues.

Furthermore, wee muſt beware that wee yeeld not vnto the euill deſires of the fleſh, nor fulfill the luſt thereof: for they that are in the fleſh, cannot pleaſe God, but ſhall die: that is, ſuch as yeeld themſelues to follow the luſts thereof, ſhall haue the reward of the wicked in eternall perdition. Pray therefore that ye enter not into temptation, but that yee may walke godly, as the ſeruants of Chriſt, and not as the ſeruants of ſinne. And for as much as the Diuill, the world, and the fleſh, are the mighty enemies of our ſaluation, let vs watch diligently that we yeeld not vnto their temptations, and pray that God will ſtrengthen vs for euermore, againſt them all and their miniſters.

The prayer against the Diuell, the World, and the flesh.

O Christ the Sonne of the liuing God, in the time of thy humility, when thou walkedst heere in the vale of this miserable world in the forme of a seruant, in the substance of mankind, thou hadst proofe of the sundry greeuous assaults and temptations, wherewith Satan the monstrous enemy to mankind tryed thee; thou being altogether cleere from all corruption, yea, without all desire of sinne, and yet hardly assaulted by sundry meanes to procure thee to yeeld to his allurings: whereby (sweet Iesus) thou hadst sufficient tryall and experience of his like assaults against our corruptible and weake flesh, who by reason of the fall and wilful transgression of Adam, are most easie to be ouercome in all assaults, hauing none other refuge or defence, but onely to fly vnto thee, and to rest vnder the shadow of thy wings: which is so sure a harbour, and strong a defence, as who so faithfully taketh him vnto the same, is safe from all the raging tentations of Sathan, the deceits of

the

the world, and the vnbridled motions of the flesh: all which are vnto our soules most monstrous, mortall, and most cruell enemies.

O Lord let thy holy Spirit dwell in me: let it neuer depart from the inner part of my heart: but decking the house of my soule with the flowers of loue, faith, and vnfained zeale, may it please thy diuine Maiesty to settle there, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto Satan, as approching neere vnto mee, perceiuing thine holy Spirit to haue possession of me, and hearing thy Name (O Lord) hee may flie away from mee, as hee did from thee on the pinacle, and in all his temptations. O sweet Iesus, thou wast pure at that time without spot of sinne: I am sinfull, and full of corruption. Hee could not ouercome or preuaile against thy sanctity: but I, full of impiety, am prone to fall, and therefore easie to be ouercome. Strengthen mee therefore, O good Father, stand with me, and fight for me, that he take mee not captiue, and make me a bondslaue to sinne: Keepe me out of his clawes, sweet Iesus: let the brightnesse of thy grace so shine in and about

mee,

me, that this darkenesse come not nér mée to ouershadow me: let thy fauour, O Christ, bée a wall, a bulwarke, and strong buckler for my defence. Lord thou knowest that his force is so great, his will so ready, & his doings so wilie, as if thou doe but pluck backe thy hand, hée striketh and buffeteth mée: if thou turne thy face, hée winneth mée to his will, and if thou depart vtterly from mée, he drawéth mée head-long into most horrible destruction. Therefore (O good Father) saue me, embrace me, and hold thy holy hand ouer me, conduct me, and lead me in the midst of the paths of truth, to celestiall happinesse: and let me not be drawne away to the left hand, or to the right, but keepe a middle and direct course, vntill I come to the place of celestiall blisse, where neither Satan shall ouercome mée, the world deceiue mée, nor the flesh procure me to sin: but bein the light of thy most gracious presẽce with the residue of thy Saints, singing eternall praises vnto thée. But my time is not yet come, my iourney is not yet at an end, my daies, though they be but a span long, are not yet finished: and vntill this body of mine shall passe to the graue, my poore soule

must

muſt haue and abide continuall conflicts with the Diuell, the King of this World, and with ſo many his miniſters as my tongue cannot number: and eſpecially with the world, who ſetteth before mée, inſtéd of diuine and heauenly contemplations, worldly vanities: inſtéd of celeſtiall and true comfort, worldly delights: inſtéd of heauenly hope, worldly and vnauailable promiſes, to bring (as much as in it lieth) my godly enterpriſes to a wicked end: yea Lord, he labours by all meanes to draw mée into deſpaire, by loading my minde with too much doubt of the performance of thy moſt comfortable promiſes. But moſt louing God, though his power bée in thew great, thine is greater: though he be ſtrong, thou art ſtronger, though his inſtigations and prickings forward to wickednesſe bée many, thy louing and fatherly callings to grace are more.

O good Father, thou haſt promiſed thy helpe, and that moſt marueilous to our eies. For thou haſt ſaid, thou wilt giue vs power to doe not only as thou didſt, but more & greater things which is marueilous to the dulnes of our vnderſtanding, that we, who are

no-

nothing but an heape of sin, should doe greater things then thy selfe. O immaculate Lambe, who art onely good, onely puer, onely holinesse, and onely grace and power it selfe, make thy selfe perfectly knowne vnto mee; make mee faithfull, and then I know I shall rightly vnderstand it. Lord is it not, that if we that are sinnefull and full of frailty, giue Satan the repulse, despise the world, and withstand the euil motions of the flesh, doe wee not that which thou didst not, in respect that thou being pure without sin, or will to sinne, wert not ouercome? and wee, whose strength is weaknesse, whose holinesse is meere corruption, prone to yeeld; if we resist him, is not our victory greater then thine? O good Father giue vs thy strength, thine helpe, and the light of thy grace to obtaine the victory, and to auoid his tyranny. Saue vs from the detestable cruelty of his ministers. For great are the conflicts which daily arise in our consciences betweene thy grace and Satan, betweene thy Spirit and our flesh, betweene thy diuine will, and the wicked world. O what a heauy burden is it, to beare the innumerable temptations, which the Diuell, the world, and the flesh doe

offer

offer vs, and eſpecially to thoſe that take not hold by the anchor of patience, and who kettle not themſelues within the harbour of thy feare, but giue the raines of their vngodly deſires ſcope to run whither the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt fleſh ſhall moue or driue them.

O moſt wiſe God, guide the raines and the bridle of my deſire, that I run not headlong into any vngodly actiō: but being led by the hand of faith, vnder the conduct of patience, may ouercome that capitall and arch-enemy of mine, that hée being once vanquiſhed, his miniſters may quaile and bée diſcomfited, their crafty wilineſſe waxe of none effect, and my hope in thée, my loue towards thée, and my feare of thée daily increaſe: that the world with the deſires thereof may die in me, and I to them: that the vaine diſſembling ſhewes thereof draw mée not out of the way of truth. Strengthen mée in my conflicts, and temper them ſo with patience, that they may rather be medicines then maladies to my poore ſoule; that being exerciſed therewith, I neuer thinke my ſelfe ſecure, but alwaies ſubiect to triall, conſidering

sidering that without exercise wée remaine vnskilfull, and without an enemy, we prepare not weapons, neither is victory gotten without battell, nor reward without victory: but though we ouercome, the victory is not ours, but thine, who fightest & ouercommest for vs, and yet such is thy loue, that thou giuest vs the reward and crowne of victory.

Make me strong good father, fortify the Castle of my soule with spirituall weapons, as with faith, loue, hope, peace, long-suffering, gentlenesse, humblenes, meeknesse, strength, patience, and such like, that I may continually withstand the proud attempts of these my spirituall enemies through thée and by thée I weét Iesus, mine only Sauiour & redéemer, being of my self wicked wretched and weake, & alwaies prone to that which is contrary to thy will. Strengthen mée, O Lord, and leaue me not in darkenesse, but send me light from thy throne of grace, in the name of thy Sonne our onely Sauiour and Redéemer Iesus Christ, Amen.

O Lord confirme my faith: strengthen my weakenesse, and wash me from my sinne, Amen.

¶ A ſhort Prayer againſt the Diuell, the World, and the Fleſh.

I Poore wretched ſinner (Oh mercifull Father) humbly beſeech thee to ſend mee from thy holy Heauens, ſtrength to withſtand the aſſaults of the wicked enemy Sathan, who goeth about like a roaring Lyon, ſeeking by many meanes to deuour mee. Lord giue me like wiſe grace to reſiſt the raging and vnſatiable luſts and deſires of the corrupt fleſh and vanities of the world: that being through thine helpe acquitted from the force of thoſe my mortall enemies, I may ſerue thee in holineſſe and righteouſneſſe all the dayes of my life, with an earneſt and true zeale, Amen.

A Prayer for the helpe and aſſiſtance of God in all our doings, and that we doe nothing but in his feare and due obedience.

Doe nothing but ſee firſt thou craue
Aide from the Lord, good end to haue:
So ſhalt thou haue ſucceſſe alwaies,
As thou wilt wiſh and happy daies.

The

The Motiue.

Dauid considering the frailty of mans nature, and his insufficiency of himselfe to dos any thing aright, willeth vs to commit our waies vnto the Lord, and to put our trust in him, assuring vs that in so doing, God will bring our matters to good effect, and blesse all our godly endeauours with good issue. Our Fore-fathers trusted in GOD, and were not confounded: they continued in his feare, and were not forsaken: they called vpon him and were not despised. *Simeon* feared the Lord in al his doings, and the holy Ghost came vpon him, and reuealed vnto him, that hee should not die before he had seen the Messias, euen Christ our Sauiour. *Cornelius* with his whole Houshold feared the Lord, and an Angell came to tell him that his prayers and almes were come before the Lord: yea, the mercy of the Lord is from generation to generation vpon them that feare him, and walke in his wayes, hee taketh great delight in the people that stand in awe of him: *Iudith* feared the Lord, & none had the power so much as to raise vp an euill report of her. All things goe well with them that

feare

feare the Lord ; and who ſo craue
faithfully the aſſiſtãce of the Lord, ſha
(doubtleſſe) neuer doe amiſſe. For he
reuealeth his ſecrets vnto them whic
feare him, and maketh them to vnde
ſtand his couenant. Wherefore truſtin
neither to our own wiſdome, our own
wealth, nor helpe of man, let vs ſeek
the aſſiſtance of the Lord, and th
faithfully, and he will rightly direct v
His eye is alwaies vpon him that fea
reth him, and truſteth in his help
Wherefore let vs alwaies meaſure ou
doings by the rule of his word: befor
wee enter into any action, let vs exa
mine whether the Word of God allo
it: if ſo, in all obedience let vs proceed
therein: but if we haue no warrant fro
Gods word for the ſame, let vs auoid i
yea, although it beare neuer ſo great
ſhew of being good in our owne eye
And becauſe naturall reaſon' oftene
deceiueth, and the holy Ghoſt directeth
aright, let vs pray vnto God, that wee
doe all things in his feare and obedi
ence, and lay away all pôlicies that are
not allowed vs by the word.

The Prayer for Gods aſſiſtance.

O God of moſt excellent wiſedome
vnſpeakeable mercy, tender lou
to

towards vs, and marueilous foreknowledge of all things, who hast commanded vs at all times to direct our doings by the rule of thy Lawes: forasmuch as mine owne proper reason and knowledge, I can doe nothing aright, but that mine owne wisedome often deceiueth me: I humbly beseech thé to direct all my counseis, studies, labours, deuices, and determinations, so as they may bée alwaies measured and guided by thy Almighty wisdome. That I take nothing in hand disagréeable to thy will, but may alwaies faithfully craue, and fauourably obtain thine assistance, helpe, and furtherance in all my endeauors; that whatsoeuer I do, it may bée to the glory of thy name, to the health and benefit of my soule, and profit of my neighbours. Grant I beseech thée, that I may bée alwaies guided by thy holy Spirit, that I at no time rashly, or vnaduisedly, lewdly or lewsly attempt or determin any thing but in thine especiall feare: duly considering that thou art the Author of all good things, and bringest prosperously to passe all good actions, attempts and purposes, considering that whatsoeuer is done in secret, or in

intent

intent to hide it from thy knowledge, although for a time it hath some sweet taste, namely, delightsome fauours, or likelyhood of happy ſucceſſe, yet is the end thereof bitter, and moſt perillous, in ſomuch as it bringeth ſhame and confuſion to the vnadui ſed enterpriſers of the ſame. Thou ſeeſt, that a Sparrow cannot light vpon the ground without thy permiſſion and prouidence, which is a creature of ſmall value in reſpect of man, whom thou haſt made to thine owne image and likeneſſe, and whom thou accounteſt of more value then many Sparrowes. For thy meere mercies ſake therefore extend ſo thy fauourable care vnto me thy fraile creature, that al my intents may haue their beginning by the working of thy holy ſpirit, & mine actions end in the ſame, and not accoꝛding to the motions of mine owne fooliſh deſires, which often deceiue mee. Thou like a moſt louing Father willeſt vs to take counſell at thee in all our attempts, concerning either body or ſoule, before we proceed too farre in them: and therefore I come at this time vnto thee, O Lord, beſeeching thee in the name of thy Sonne Ieſus

Chriſt,

Christ, that thou wilt blesse mée with thyne heauenly inspiration, that my minde imagine nothing, nor I execute any thing, but what is according to the Law of righteousnesse. And to that end, O Lord, blesse the workes of mine handes, the sight of mine eyes, my tong and lips with decent speech, and my feet, that they keepe the way of righteousnesse: and place within the secret corner of my heart, such due regard what I goe about or determine, as before I proceede too farre in the action, or in request of any good and lucky successe therein, I may understand by the secret working of thine holy Spirit, that the thing which I intend, is agreeable to thy will. And grant that I neuer absolutely craue thy furtherance in accomplishing any desire, vntill by the same Spirit I bée truely resolued, that the same is lawfull, consonant and agreeable to thy diuine will; faithfully referring all my actions, studies, labours, desires, enterprises, yea, my soule and body, my goods, and all things else, vnto thy direction, and protection, by earnest and faithfull prayer. Wherein whether I be heard, or not heard, whether presently, or I tarry long, let mée not

gme

giue ouer, feeling in my selfe by thy grace, and being assured by thy word, that it pleaseth thee; but let mee constantly wait thy good pleasure. And though it come not as I wish, let mee not by and by fall from my good beginning, but persevere in continuall prayers for thine assistance, and fatherly helpe vnto the end. For thou hast promised, neuer to deceiue our godly desires, nor to send them away frustrate: Oh therefore, deare Father, vouchsafe mercifully to heare me now, and in the time conuenient, grant what is most necessary for mee in all things. For lo, O Lord, I heare approach to thee in the name of Iesus Christ thy Sonne, with vnfained desire and hope of thy helpe, that when any plague or affliction, misery or vexation, outward or inward, shall come vpon mee, when the want of any necessary thing oppresseth mee, or of accomplishing any lawfull suite moueth me, I flying vnto thee (as the fountaine, from whence floweth all true helpe, all perfect assistance, all good successe and prosperous euents of all good endeauors) may not by any other meanes seeke either to auoide the one, or to obtaine the other thing, but by thy fatherly directions

and

and spirituall motions, wherby I may obtaine all things according vnto my necessities, for thy Sonne our Lord Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Prayer for Gods direction

OH Lord, I doe consider and acknowledge mine owne blindnesse and ignorance, and the wilfull obstinacy of our corrupt nature, which seeketh rather the fulfilling of the fantasticall deuices of mine owne braine, then thy diuine will, and to vse humaine aide, then to craue thy helpe. Wherefore vouchsafe I humbly beseech thee, to establish godly feare in my heart, and vnfained obedience to thy holy ordinances: and that in all my enterprises, which in thy name I take in hand, thou wilt vouchsafe to direct mee according to thy will, and to giue me prosperous successe, drawing me by thy holy Spirit, from all euill desires, for Iesus Christs sake, Amen.

A neceſſary Prayer for a ſorrowfull ſinner, afflicted in conſcience by reaſon of his ſinne.

If thou with ſinne afflicted be,
Oh, then ſaith Chriſt, come thou to me.
I am the way, walke thou therein,
Imbrace the truth, abandon ſinne.

The Motiue.

LEt vs acknowledge our ſelues to be wretched ſinners, and with feare fall downe before the Mercy-ſeate of our good God, condemning our ſelues to be moſt vnrighteous, and iuſtly deſeruing confuſion. And then (as Saint *Iohn* ſaith) we ſhall find God moſt mercifull vnto vs, who is moſt faithfull and iuſt to forgiue our ſinnes, and cleanſe vs from vnrighteouſneſſe, if faithfully we turne vnto him. For he deſireth not the death of a ſinner, but that he turne from his wickednesſe and liue, and therefore by *Ezekiel* hee ſaith; Turne you, turne from your wicked way: for why, ſaith hee, will you die in your ſins? And againe by *Ioel*, he ſaith, Rent your harts and not your garments, and turne to the Lord your God, becauſe he is gen-

tle

tle and mercifull, and of much mercy, and ſuch a one as is ſorrie for our affliction. Oh then be not diſmaied, that thou haſt grieuouſly offended him by thy ſinne and iniquity; enter into condemnation of thine owne wickednesse, and accuſe thy ſelfe guilty of Gods iudgement, and in a contrite & broken heart, turne vnto God. For although thou haſt ſinned, thou haſt an aduocate with the Father, euen Ieſus Chriſt who is righteous and mercifull, and obtaineth pardon for all thy ſinnes. He ſuffered for all ſinners, and by his death all faithfull beleeuers and penitent ſinners (how great ſoeuer their ſins bee) are forgiuen and pardoned. Wherefore, who ſo thou be that art afflicted in conſcience, by reaſon that thou haſt been a notorious offender, remember the ſweet mercies of God in his Chriſt, and call to mind *Mary Magdalen*, whoſe wickednes was great, vpon repentance ſhee receiued pardon; as alſo the theefe and the publicane, and many other. Remember the comfortable ſaying of Chriſt, who ſaith; Come vnto me all ye that are laden, & I will refreſh you. He calleth vs not to refuſe vs, but to comfort vs. Wherfore I ſay, diſpaire not: but in hearty prayer, and by vnfained re-

pentance turne to the Lord, and he will receiue thee, & cloath thee with grace, by the example of the loſt child. The moſt righteous cannot excuſe himſelfe before God: and therefore it behoueth vs all to lay aſide all flattering of our ſelues (as preſuming of our ability to iuſtifie our ſelues) & openly to acknowledge, that, in reſpect of our deſerts, death and damnation is a iuſt reward for vs. But Chriſt hath paid the ranſome for our ſinnes: and therefore may wee in faith, freely approch vnto his Father in his name. And then although in our ſelues we be full of ſinne, through him, and by his merits wee ſhall be reputed righteous: though our ſinnes were a red as Scarlet, hee will make them as white as ſnow.

The Prayer for pardon of our ſins.

O Almighty God, Father of mercy, who art more ready to giue then we to aſke; more apt to pardon then we to repent: more willing to receiue the contrit in heart into thy fauour and mercy, then they to offer themſelues by vnfained repentance. Lo, I come here proſtrate in heart, before the throne of thine infinit mer-

and louing kindnes, as one altogether ashamed to loke vpon the detestable, vile, and abominable offences, which I haue done against thée. Which are so burdensome vnto my poore soule, that my poore diseased Conscience begins to sinke vnder it: and I am altogether destitute of any meane to support the same, or to ease me thereof, but only thy death and bitter passion, (Oh Jesus) who camest into the World to call, not the righteous, but sinners to repentance. O Lord, I am a sinner, a grieuous sinner, and doe bewaile my hainous offences, and am most sorry for my sins: which are so vile, and the burden of them so intollerable, that when I turne my eies but to the beholding of them a far off (making but light reconing of thē) I am by and by stricken with so great dread, that I am driuen to most heauy sighes and grieuous grones, thinking my life an enemy vnto me, wishing the beginning of my daies had been the day of my departure out of this miserable world. But, most sweet Lord, when I note them perfectly in my mind, and take (as it were) a strict account what the deeds of my youth haue bēn (being indeed most lewd,

moſt euill, moſt vile and ſinfull) what terrour doe I ſuffer in mind; what anguiſh, what dolor doe then open it ſelfe to ſwallow me vp, what griping griefs doe torment my poore conſcience? in ſo much as I am at the pits brinke of diſpaire, wauering in minde too and fro, ſeeking reſt, but loe (Lord) vnquietneſſe of mind oppreſſeth mée ſo ſore, that conſidering with my ſelfe what I am, much vexed. But when I looke into the time to come, the time wherein all mine offences and faults ſhall bee manifeſted, and laid to my charge, and that death is the iuſt reward for my ſo manifold iniquities; Oh then whither ſhall I fly, thinke I? Whither ſhall I conuay my ſelfe? who ſhall ſaue me from thy iuſt iudgements? Oh Lord, I am euen at my wits end, wiſhing for death, and end of my dayes; and yet then the feare of the torments of hell fier ſo ſtriueth in me to the contrary, that I quake at the remembrance thereof. And when I couet to liue longer, and ſée more daies, and doe therewithal conſider, that my life hath béen (euen from my birth) giuen and inclined ſo grédily to ſinne, and that it is the cauſe of my preſent miſery, I then loath and abhorre my longer cõtinu-

tinuance heere; fearing lest the aptnes of my corrupt flesh (by the daily rebellion thereof against the spirit) should heape greater plagues vpon my poore soule. What shall I doe Lord, feare and despaire thus oppressing me on all sides? All hope or comfort hath left me, only griefe and sorrow remaineth; knowing not to whom to flie for succor, or to whom to make my moane. If I seeke to man, I know his strength, policy, wisdome, and comfort, to bee vaine; his nature inclined to weakenesse and wickednesse, as mine; and in him to bee no helpe. And seeking any worldly meane for pardon and remission of my sinne, I acknowledge it altogether transitory, suspitious, and to no purpose; vnlesse it be to renew and increase my griefe, for leauing and giuing ouer the true and onely meane of my deliuery, seeking to a counterfaite shew of aide, I aggrauate my sinnes so much the more. Therefore, Oh my good GOD forbidde that euer I should seeke for pardon, but onely of thy selfe, whom most grieuously I haue offended. To thee, to thee, I fall prostrate, euen in heart, sweet Iesus, the only Physitian of all sicke soules: in whose power, consisteth the alone

forgiuenesse of sinnes, be they neuer so many, or so great. I come, I come, though altogether ashamed, vnto thee my Sauiour Iesus Christ, who hast promised to be a mediator for the penitent, vnto God my Father. Sweet Iesus let me taste of thy goodnesse, in obtaining pardon for my grieuous sinnes. It is thy property to cal home such as wander and goe astray, and to traine them vp in new waies: be their sinnes as red as scarlet, thou hast said thou wilt make them as white as snow, and were thy as purple, thou canst make them as white as wooll. Oh most sweet promise, Oh comfortable saying, Oh voyce of heauenly consolation, whereby I am comforted, whereby I am reuiued, yea, now is my conscience lightned; yea, now I haue found the true and onely Physitian of my long diseased poore soule, euen thy selfe, sweet Iesus, who hast called mee. I come, I come; Lord stretch forth thy hand and receiue mee; giue me perfect hand-fast of this most comfortable saying of thine, let mee enioy the true working of this most singular medicine, thy death and bitter passion, who sufferedst for our sinnes, and camest to take away the punishment due

due for our trangression, and to call vs to repentance, without the which there is no hope of remission of our sins. Thy mercy is infinite, thy loue vnsearchable, and wisdome is comprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thou guidest vs. And euen of meere loue which thou hast to the saluation of my poore soule (whom thou wouldst should conuert rather then perish) thou hast stirred vp in my hart, a loathing of my sin, wherein I haue walked, and which I haue embraced euen with greedinesse. Oh that I were as ready to come, as thou to call; so willing to leaue and giue ouer the fulfilling of vnlawfull desires, as thou art to saue me. Then should sin no more dwell in me, nor I in it: but should enioy thy continuall fauour, and rest vnder the wings of thy mercy for euermore: O Lord, I humbly beseech thee that as it hath pleased thee to stir me vp at this time to repentance, and hast called me from the wildernesse of wickednes, from deep despaire: so to place me in the pleasant fields of sincerity, truth, and godlinesse. As thou hast pluckt me out of the clawes of Satan, so vouchsafe to hold me vnder the sha-

dow of thy wings, and imbrace mée with the armes of mercy, that I run no longer after the vanities of this world, nor yéeld vnto the vngodly motions of the flesh, that my mind being fréé from all sinful cogitations, I may kéepe my soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humblenesse of heart, in prayer, in the true seruice of thée, and in all dutifull obedience vnto thy diuine will for euermore. And although, til thine appointed time, this miserable vale must be my continuing City, and that I must bee driuen to vse this world accordin: to the necessity of worldly causes, as thy prouidence hath assigned euery man to exercise his vocation: yet grant that my mind may be continually conuersant in heauenly things; and that though my body wander in earth, my soule and spirit may haue their perfect being and abiding, by vnfained faith, in heauen, where thou sittest and raignest for euer: That so after this mortall and corruptible life ended, I may enioy heauen indeéd, among the residue of thy Saints, and with them sing laud and prayse vnto thée, world without end, Amen.

O Lord increase our Faith.

Another very necessary and godly prayer to bee said at all times, of euery Christian man feeling in himselfe the burthen of sinne, and any kinde of worldly affliction, as sicknes, enemies, want, or other aduersity.

OH gracious God, Oh Father of mercy & wonderfull louing kindnesse (who art the stay of my life, the light of mine eies, the health of my body, and strength of my limmes) according to thy wonted loue, and fatherly affection, vouchsafe to looke vpon mee, whose life is fraile, and whose estate is most miserable. Oh Lord, there is no righteousnesse remaining in me, but I am within festered with the corruption of sinne; and without, most shamefully polluted with all iniquity. Now O Lord, insomuch as I confesse, that there is no part of my body free from abhomination (miserable wretch that I am) my conscience accuseth mee, that I haue passed my most sinnefull dayes in the senselesse running forward to all fleshly desires, and that I haue wilfull-

wilfully (like a moſt diſobedient, and ſtiffe-necked wretch) caſt the moſt ſacred, ſweet and comfortable treaſure of thine heauenly counſell behind my backe.

Yea Lord, I cannot but confeſſe againſt my ſelfe, that I haue deſerued thy iuſt iudgement, the rodde of ſharp correction, ſo that (if thou deale according to my deſerts,) thy Iuſtice muſt néeds condemne mée, and thy chaſtiſements I cannot beare, but ſhall bée vtterly deſtroyed, and quite and cleane rooted out of the land of the liuing. This; O Lord is my reward, if thou deale with mée as I haue deſerued: yet O mercifull God, one thing is my comfort, namely, that although thy iuſtice be ſharpe, and too heauy and intollerable for fleſh and bloud to beare, thy mercies are great and manifold, and thy fauour great and infinite: And therefore of méere mercy thou haſt ſaid, that thou delighteſt not in the death of a ſinner, but deſireſt rather that he conuert and liue. Whereby ſweet Lord, I ſée that thou art ready to pardon me: & therefore after my long going aſtray; to thée the fountaine of my ſaluation, in all humbleneſſe I here proſtrate my ſelfe

to

in ardent zeale and desire to be refresh-
ed with the swætnesse of thy most
comfortable promises again, who cal-
lest me most louingly, saying: Come
vnto mee thou that art laden, and I
will refresh thee. Hereby, swæt Lord,
my silly soule is moued to thirst af-
ter thy sauing health, and to bee re-
freshed with that liuing fountaine,
which giueth all those which are in
aduersity and affliction of spirit, most
swæt consolation and comfort againe.
Wherfore heare me, heare me (O gra-
cious God) and satisfie mee according
vnto thy wonted goodnesse, and as
thou art mercifull, euen so for Jesus
Christ thy deare sons sake deale fauo-
rably with mée. For Lord, thou
knowest that I am but flesh, wherein
abideth corruption, frailty and prone-
nes to doe those things which thy spi-
rit abhorreth, & that as long as this
body must wander here in this vale of
vaine desires, the spirit (which desi-
reth contrary to the flesh) must néds
be hindred and letted from the perfor-
ming of those good things which
please thée; and the flesh, and the will
thereof ouerrule so farre, that naturall
blindnesse draweth the outward man
to many noisome & vngodly attempts,

and

and cauſeth it to groueli in the puddle of ignorance, when yet the ſpirit reſiſteth as a moſt comfortable guide to wiſdome and knowledge; whereby ariſeth a continuall conflict betweene the fleſh and the ſpirit: the fleſh hauing many and ſundry procurements, at the world and Sathan to pricke it forward to worke iniquity, miniſtring many impediments to the Spirit, to ſtoppe the ſame from working that which tendeth to the ſaluation of my poore ſoule: inſomuch as here in this world is no true reſt, no true comfort, but dayly aſſaults of mortall and moſt cruell enemies. But ſweet Lord, conſider that I am but duſt, in reſpect whereof I am ready to doe euill, and ſlow to doe good: And for Jeſus Chriſt thy deare Sons ſake, vouchſafe to deliuer mée from all the ſnares and temptations of Sathan, couer mée with the ſhadow of thy wings, and let thine holy arme bée my protection to defend and ſaue me harmeleſſe from ſinne and from the puniſhment due for my former euill and corrupt life. Let the light of thine holy Spirit reueale vnto mée the way of truth and celeſtiall happineſſe, that the ſame from henceforth may bée my

ſhield

shield and buckler, whereby I may withstand and faithfully resist the furious assaults of Satan and his wicked ministers: and that no manner of euill approach nére vnto mée, as I haue deserued. O Lord strengthen me and increase my faith: haue regard vnto me, that as I haue offended thée & deserued many and great punishments for the same, so I may now tast of thy pardon in Christ thy beloued Sonne: and that thou for his sake wilt mercifully remoue all plagues and afflictions so farre from mee, as may stand with thy glory, and my comfort, and vnfained reformation. And although I haue worthily deserued many euils, as enemies in iustice to rise vp against me, & the wicked to deuise and intend matter to bring me into discredit with the godly, and vtterly to ouerthrow mée; let thy tabernacle yet O Lord, be open to receiue me, wherin I may bée defended against their crueltie. And although I haue iustly deserued to bée depriued of all my friends: to liue destitute of helpe in my greatest néed, to bée afflicted with the want of all necessary things, and to be throwne downe to the depth of all distresse, to bée ouerwhelmed with

such

ſuch calamity, that al the world might iuſtly forſake me, and in moſt deſpightfull, diſdainfull and opprobrious manner, ſhake their heads at mee, reuile mee, and ſay, Fie on thee, fie on thee; & that in all theſe afflictions of mine, thou iuſtly withholdſt thy helping hand, and leaue me comfortleſſe in a moſt deſperate eſtate: I haue (yet) nothing to ſay againſt thee, but humbly to flie vnto thee, praying thee not to deale ſo with me: but where thou ſeeſt my ſinnes to be great, looke vpon that immaculate Lambe, thy deare Sonne, and call to minde the promiſe that in him thou haſt made: that were my ſinnes as red as Scarlet, through him they ſhould bee reputed as white as ſnow. Lord deale not in rigour with me; let thy mercy, and not thy iuſtice pearce the cloudes, and giue mee comfort: and refreſh mee a moſt wretched ſinner, with the ſweet dew of thy holy Spirit, which is the vnſpeakable comfort of thy children, and which beareth witneſſe in their hearts that thou haſt forgiuen their ſinnes in Chriſt, and choſen them to ſaluation, hauing for his ſake promiſed, that thou wilt bee our Father, and wee ſhall bee thy children. And as a

moſt

most louing father, vouchsafe vnto vs those things, which thy heauenly wisdome shall thinke most meet and conuenient, whether it be vnto mée in this transitory life, health, or sickness, riches or pouerty, or whatsoeuer else may make most for my saluation. And let me not lack such things as are necessary for the maintenance of this life, and whereby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpefull to all, so farre as I may. And forasmuch (Oh Lord) as nothing can bée prosperous vnto mée without thy blessing, powre downe the dewe of thy fauour, and fede mée in such sort, that being replenished) I may bée thankfull to thée, and helpfull to others that want. And for that thou hast commanded vs to pray for things necessary, Lord direct mée, and direct my prayers, because flesh and blood (fraught with corruption) cannot rightly discerne what is wanting, but coueteth those things that are contrary to thy good pleasure. I most humbly (for Iesus Christs sake) beseech thine omnipotency to deale with mée in things of this life, as shall seeme most to thy glory, that I may at thy hands

hands enioy all things neceſſary in this life, to the finiſhing of a godly, peaceable and comfortable courſe here to thy glory, and my ſouls health: that after the ſame ended, I may, with all the reſt of the myſtical body of thy ſon Jeſus Chriſt, for his merits, enioy after this life eternall ſaluation.

O Lord increaſe my faith, forgiue my ſinnes paſt, and from henceforth direct me in holineſſe and righteouſneſſe all the reſt of my life, Amen.

A ſhort praier for him that is afflicted in conſcience for his ſins.

O My God (whoſe property is euer to haue mercy; yea, whoſe mercy is infinit and loue incomprehenſible, and who hath no delight in the death of a ſinner) looke fauourably vpon mée, who haue ſo deepely offended thine heauenly maieſty, that I confeſſe nothing but condemnation due vnto mée for my manifold iniquities. My conſcience accuſeth mée, and mine heart bewrayeth my diſobedience, being but a caſt-away, vnleſſe it may pleaſe thee for Jeſus Chriſts ſake to turn away the plagues which I haue iuſtly deſerued

serued for the same. Lord cease to bee angry, and according to thy mercy, not in iustice deale with mee. And although I haue hitherto followed (euen with greedinesse) that which I should not: yet for thy Son Christs sake, giue me now grace to follow and imbrace that which thou commandest, in thy Sonne Iesus Christ, vnto my liues end, Amen.

A Prayer for a competent and necessary liuing.

The God aboue vouchsafeth store,
To him in faith that prayeth therefore;
But for his gifts who thankelesse run,
Their wealth shall waste as snow in Sun.

The Motiue.

ALthough thy store increase, and so greatly multiply, that thou be faine to inlarge thy Roomes to bestow thy fruits; yet thinke thee not discharged of this most necessary exercise of prayer, but so much the more bound therunto, for it is not the increase of fruits, the labour of the hands, or store of wealth, that maintaineth the life, and feedeth thee, vnlesse it bee seasoned with the word

word of God, who preſerueth all that faithfully truſt in him.

Thou canſt not liue with bread only (that is, with things neceſſary for the body) but by the word of almighty God, the foode of the ſoule. And yet we are not onely licenſed and permitted, but moſt louingly called to come vnto our heauenly Father, for whatſoeuer wee want. *Iacob* praied for food & apparell, and obtained it with abundance. God ſeeth before we aske, what wee want: yet to ſhew our dutifull obedience, and to acknowledge our helpe to come from him, we muſt proſtrate our hearts before him in faith: asking, and he will giue; knocking, and hee will open: ſeeking, and we ſhall ſurely find what is neceſſary for vs. We ſee, that God of his meere mercy feedeth the fatherleſſe, vouchſafing vnto them, all good things to the ſuſtaining of life. Wherfore what ſoeuer thou be, whether thou be rich or poor, pray faithfully, vſe the gift of God thankefully and reuerently, and thinke not that thy friends can help thee, or labour auaile thee, without the bleſſing of God: whereby, enioying foode and apparell, be therewith content, and in any caſe deſpaire not in pouerty: for the prouidéce of God is great, to giue food

and

and things necessary to such as trust in him. And it is not dainty fare that feedeth so much, as the trust in God can relieue with a small and simple diet: as doth appeare in the first of *Daniel*, by them that were so wel repleniſhed with pulse and water: and contrarily, many times wee see the rich, for all their superfluity sent empty away.

There was neuer any forsaken that trusted in God, were their store neuer so small: nor any, were their abundance neuer so great, that prospered vnto the end, without the mercy of God. And therefore bee we poore, or rich, we must depend vpon God, that giueth and taketh away.

The Prayer for a competent liuing.

O Thy almighty God, and louing Father, who of nothing hast created all things liuing: thy prouidence is so great ouer them all, that thou suffereſt not the most vile or simpleſt of them to perish for want of food, and things requisite for them: but, seeking the same at thy hands, thou giueſt it them in due season, euen to the rauens and all things liuing: and by thine vn-

search-

ſearcheable wiſdome haſt appointed to euery liuing Creature an abiding, according to his kind. But ſuch was thine vnſpeakable care of man, that thou haſt created him to thine owne Image, and made him as a King and gouernour ouer all the reſt of thy creatures, which thou haſt ſet & appointed vnder him: which are ſo farre inferiour vnto him, as where thou haſt planted in him reaſon, wiſedome and gouernment, in them bꝛutiſhnes, being altogether vnreaſonable: and where they liue and haue their beeing vpon the tops of cold mountaines, in deſerts, vpon hils on high, and vallies below, and in ſundꝛy other vncouth and vnknowne places, where tempeſt and heate, hardnes and cold, and other continuall dangers oppꝛeſſe them: thou haſt giuen and pꝛouided foꝛ man, houſes, caſtles, and towns to pꝛeſerue him from the foꝛce of winds, tempeſts, and ſtoꝛmes, and from the aſſaults of wilde beaſts of the fielde, (in the light and darkneſſe) quietly to reſt. And although boꝛne naked, thou giueſt him raiment to couer and to cloth him, hearbes to his vſe, and oyle to make him a cheerefull and glad heart, and ioyfull countenance. Beſides all

this,

this, of thy meere goodnesse, thou hast giuen him the beasts of the field, the fowles of the aire, and fishes of the Sea, to bee his food and sustenance. Yea Lord, such is thy fauor towards man, that all the rest of thy creatures thou hast ordained for his vse and seruice. Oh sweet Lord, such is thy loue towards man, that thou hast most miraculously prouided for him: and yet not for all alike. For it hath pleased thee to make some rich, and some poore, some thou exaltest, some thou keepest low, some to liue at ease, some by labour: and yet none liueth without thy prouidence. And I among the rest of thy poorest creatures, doe acknowledge my selfe greatly bound vnto thee, for helping mee hitherunto. And as thy silly creature, & worke of thy hands, I humbly prostrate my selfe in hart, beseeching thee fauourably to looke downe vpon my necessity, and grant mee whatsoeuer thou seest necessary for me, euen a competent and necessary portion here: not ouermuch, lest I waxe proud and disdaine mine inferiors: and if it bee thy will vouchsafe vnto mee not ouerlittle, lest vrgent necessity driue mee to ouermuch care, and ouermuch care

carry

carry me to vnlawfull meanes, and ſo I run headlong into thy diſpleaſure. But fill my baſket and bleſſe my ſtore, O Lord, that I may inioy at thy mercifull hands ſufficiency for my releefe, and for relief of ſuch as thou haſt committed to my gouernment. And forasmuch, good Lord, as all my induſtry, carke, care and great trauell, cannot any thing further me, relieue or ſatisfy me in my neceſſity, vnleſſe thou vouchſafe thereunto good ſucceſſe: for thy mercies ſake, bleſſe mee in all my affaires; bleſſe my fruits in the field, my cattell and all other things belonging either to my ſelfe, or any other thy ſeruants, that by the fruits thereof, I and they may be relieued.

Bleſſe the workes of our hands, that they may proſper: bleſſe my ſenſes, that they waxe not dull, but bee alwaies capable of ſuch things as belong vnto my vocation, that I may effectually execute the ſame, both according to thy lawes and truth of that which I take in hand, that I deceiue not (neither by mine ignorance, or negligence) thoſe that put me in truſt: but by truth in my calling, I may be able to liue and wade through the hardneſſe of this world, and be rather

helps

helpfull to the poore, then burthensome to the rich. Oh Lord, bring it thus to passe: for without thy blessing and fatherly furtherance, I cannot sufficiently execute, neither can that prosper, whereupon the whole estate of my living or maintenance dependeth. Wherefore (good Lord) guide my hands and blesse mine understanding to the prosperous execution of all things concerning my vocation, that I may get those things which may be sufficient for my relefe, and maintenance of me and mine, to the profit of my neighbours, and glory of thy blessed name. And whatsoeuer doth happen vnto me, poueriy, or riches, make me (good Lord) of a patient, contented, and thankfull minde: that in aduersity I runne not headlong into such meanes as are vngodly, neither in prosperity waxe the prouder, but waite thy good pleasure in them both, with thankfulnesse, & euermore liue in thee and by thee, and in the end raigne with thee in heauen, where thou sittest as author and giuer of al good things: grant vs this for thy Sonne Jesus Christs sake: to whom with thee and the holy Ghost, be all praise for euer, Amen.

O Lord increaſe our faith.

A ſhort Prayer for a competent liuing.

O God my God, thy loue is great, and the care of thy creatures ſuch as thou haſt promiſed neuer to ſuffer the leaſt of them, that depend on thee, and ſeeke their releefe at thy hands, to periſh, or to want things neceſſary for them: Wherefore, O Lord, I thy ſilly Creature, being of my ſelfe poore, and altogether vnable to paſſe through this wretched & hard world, do in all humility and obedience, proſtrate my ſelfe before thee in the name of thy Sonne Jeſus Chriſt: beſeeching thee that it may pleaſe thee to afford me thoſe things that are neceſſary for me, as meat, drink, and all other things expedient for the ſuſtentation of my life here: that neither ouermuch penerty oppreſſe mee, nor that I bee driuen to vſe meanes contrary to thy lawes. For as thou art of ablenes and power, ſo art thou of will to helpe the poore, to relieue the oppreſſed, to comfort the afflicted, to raiſe the lowly,

and

and to aid the needy : and therefore (sweet Lord) I humbly craue thy fauourable aid towards me, to blesse my store, and replenish my basket with thy blessings, that I may bee able to liue in thy faith, feare and loue, and bee out of the depth and danger of all men, through Iesus Christ, Amen.

O Lord increase our faith.

A Praier necessary before the hearing of the Word of God.

Attend vnto the Gospels light,
Heare it, and read it, and liue vpright:
It is the light and candle cleere,
That brings vs all to heauen heere.

The Motiue.

COnsider when thou hearest the word of God preached, it doth but as it were beate thine eares, and tendeth no further benefit, vntil (by the working of Gods holy Spirit) it bee inwardly reuealed vnto thee, and setled in thee. For God speaketh vnto vs by two means: namely by the Preacher whom he sendeth to teach vs, and by his holy spirit, wherby his doctrin is so setled in

our hearts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghoſt, the voyce of the Preacher vaniſheth, and the hearers profit nothing at all. Saint *Iohn* ſaith, that he that knoweth God, heareth his Word, but hee that is not of God heareth it not: Whereby the Spirit of truth is diſcerned from the ſpirit of error: The Word of God is liuely and effectuall, and pierceth more then a two edged ſword, entring euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſengers to ſhew his will; ſo you may both heare it, vnderſtand it, and purely liue thereafter: Pray for Faith, for without faith, the hearing of the Word profiteth nothing: but it is ſeed ſowne in drie ground, that cannot bring forth fruit: Wherefore let vs bee as good ground, which is watered with the dew of a conſtant beleefe of that which we heare: that the Word of God which is now preached amongſt vs, bee not as ſeede ſowne in vaine: The Lord make vs all fruitfull hearers, dutifull followers, and plentifull bringers foorth of the fruits of his Word.

A Prayer before Sermon.

VOuchsafe, O Mercifull God, to open the closet of my darke understanding, that thy Word may enter therein, and be so receiued of mée, as that ignorance the mother of disobedience being thrust out, heauenly knowledge may enter in, & haue perfect abode in the bowels of my heart. Giue me grace (O Lord) that the séede of truth being sowen in my heart, may take déepe roote, and bring forth to the comfort of my poore soule, sixty, & hundred, and a thousand fold. And let thy spirit so rule the lips of this thy seruant and Minister, as that héé vtter nothing but the word of life, with such boldnesse, as neither feare nor affliction stoppe the fréé passage of the same, that wée thy flocke may waite for the same, and more and more desire and long and picke the crummes that fall from thy table. Send such and so many labourers (O Lord) into thy harueste, as may bee both painefull, faithfull, and able to gather by little and little the dispersed sheaues of the Church, that are appointed to bée receiued into thy celestiall barne. And

banish from vs this wholesome worke all such as are not sent from thée, and come not truely to edifie, but rather to reape their owne gaine: making as it were merchandize of thy word, teaching, in stead of truth, the traditions of men. Lord vouchsafe at this time grace into the lippes that now are to sound forth and declare thy will, and grace into our hearts that are present to heare it: that he by teaching truely, and wee by following effectually, may through Christ, obtaine at thy hands remission of our offences past, light in stéd of darknes, peace for trouble, and heauenly happinesse in stead of worldly felicity: that tasting the swéetnesse of celestiall comfort, wee may despise terrestriall, and after this life ended, enioy the perfect ioyes of eternall glory, through Iesus Christ our Sauiour and redéemer, Amen.

O Lord increase our faith.

A Prayer after the Word preached.

The Motiue, or Preface of this Praier.

NOw we haue receiued the benefit of hearing of the Word of God, the fruits whereof do tend to the perfe-

ction

ction of a godly life, and a godly life is the way to eternall life in Christ our Lord: let vs with all diligence imprint within the closet of our harts, the gladsome and most comfortable tidings, which we haue receiued at the mouth of the messenger of God, & with a perfect faith lay vp the same in our vnderstanding and remembrance: lest that forgetting the same, and neglecting the exercise of a godly life, wee be taken away as trees that beare no fruit, and cast into the fier. Let vs therefore pray that God would vouchsafe to send his holy Spirit the comforter, which may retaine the good tidings of the Gospell in our hearts: whereby we may appeare as trees bearing good fruits, and so bee preserued vntill the comming of our Lord Iesus, who will then receiue vs, and set vs in the inheritance which hee hath purchased for as many as beleeue in his word.

The Prayer.

My heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, but also to send thy Sonne Iesus Christ into this World for our saluation:

and haſt by him not onely giuen vs knowledge of thy diuine will heere on earth, and left it for our learning, but alſo freely taken away our ſins, and ſet vs downe the perfect rule to direct all our actions and doings by the ſame. Which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy grace haue been enlightned, nor by the preaching of ſuch as thou haſt ſent, been taught; which alſo is of no effect without thine eſpeciall grace, working to the true ſetling thereof within the bowels of the inner man. For Lord, although we heare it with our eares, wee cannot conceiue it in our hearts, nor ſhew it in our conuerſation, without the eſpeciall working of thy holy Spirit within vs. Greatly are wee therefore bound vnto thee, Oh Lord, for vouchſafing vs to liue in this time wherein darkneſſe and ignorance is ſo much defaced, ſuperſtition ſuppreſſed, and thy truth (the word of life, the ſeed of our ſaluation) ſo bountifully diſtributed throughout this our Country, to our vnſpeakable comfort, and great terror of ſuch as hate thy truth. Lord wee yeeld thee humble thankes, that it hath pleaſed thee to feede vs at this time with the

whole-

wholesome bread of life, the heauenly Manna, the word of eternall trueth: Which as wee haue heard with our outward eares, so grant vs to bee replenished inwardly, and fed at full, that wee may loath and abhorre all things which are not of the true Table of our saluation, the Gospell of thy Sonne Iesus Christ.

And forasmuch (O mercifull God) as we may heare & not perceiue, and read and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by the Messenger and Preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at thy mouth of thy Messenger, as deliuered euen by thine owne heauenly voyce, as indeed it is, so long as it differeth not from thy holy word and Gospell, giuing all the praise and glory vnto thine owne selfe. For he is but a minister to declare thy will vnto

vs, who art the ground; and thy woꝛd the ſeéd, which being ſowne in our hearts by the Miniſter, may not onely take ſome ꝛoote, but grow vp effectually, to our comfoꝛtable education and learning. And giue vs grace (Oh heauenly God) in this ſo pernicious a time of ſecꝛs, ſchiſmes, & dangerous controuerſies, that wee may beare conſtant hearts, carefull and deuote mindes to the truth, auoiding (with diligence) the perſwaſions of ſuch as ſeéke to ſet vp ſuperſtition, and maintaine errors and vntrue doctrine. And as the Niniuites at the pꝛeaching of Ionas repented their ſin: ſo giue vs grace not onely foꝛ a time, but earneſtly to bewaile our manifold offences, & wholly cleaue to fulfil the truth of thy Lawes, to the ſaluation of our poꝛe ſoules. Let not Satan (ſweét Lord) at any time weéſt thy truth ſowen in our hearts, neither let him noꝛ his miniſters pꝛeuaile in ſowing tares, cockle, oꝛ darnell among the Goſpell, as they continually ſeéke and deſire to marre the haruеſt of thy good fruits. And though they be few (by reaſon of our owne coꝛruption) which we haue gathered by the hearing of thy woꝛd, yet (ſweét Lord) vouchſafe to increaſe

them

them by vertue of thy holy spirit working within vs. And let not our desire of serving thee, bee either choked, or snared with the vnlawfull desires of this most wretched world: but that we may rightly & truly discerne the truth from false doctrine, and may vnderstand who are the true Ministers, with earnest attentiuenes vnto the vtterance of thy will by them: carefully and warily auoiding the counterfaite barking of such as speake for their owne benefit, hauing further respect to their owne pleasure, profit, and commodity, then to the edifying of our poore soules. These thou resemblest to Wolues, taking vpon them (vnder the shadow of simplicity, and fained shew of innocence) to guide thy flock, being indeed most detestable hypocrites and deuoures of thy sheep. Whom I beseech thee cut off from that godly and diuine function and office of preaching, that thy truth being at all times purely vttered by good and deuout Pastors, wee thy poore flocke, may for euermore be truly edified, and continue within the hurdles of sincere conuersation and godly liuing, to the praise of thy holy name, and to the attainment of our heauenly inheri-

tance

tance, for thy Sonne Ieſus Chriſts ſake, Amen.

O Lord increaſe our faith, and make vs euermore attentiue hearers, true cõceiuers, & diligent fulfillers of thy will.

A ſhort prayer after a Sermon.

O Thy gracious Lord, of thy bountifull goodnes thou haſt (through thy Sonne our Sauiour) ſent for our learning, and vnſpeakable comfort, the word of truth, the Goſpell of our ſaluation, which none can learne but by hearing, and none can Preach vnleſſe he be ſent: I humbly beſeech thee therefore to giue me thy grace, that as I haue heard thy word at this time by thy Miniſter and Meſſenger, ſo I, and all the hearers may bee able perfectly to retaine the ſame in our hearts according to thy heauenly will, vnto our liues end, Amen.

O Lord increaſe our faith.

A thankſgiuing to God for his benefits.

Bleſſe thou the Lord that giueth bliſſe,
He bleſſeth him that thankfull is:

But

But he, the thankleſſe doth deſpiſe,
And liſteth not vnto their cries.

BE thankfull vnto almighty God for all things, in the name of our Lord Ieſus Chriſt: who hath left vs a perfect paterne of thankfulneſſe, by his continuall lifting vp his eies to heauen, giuing thanks vnto his heauenly father for all things. By whoſe example, wee are taught to giue continuall thankes, as a teſtimony of our good wils for his benefits beſtowed vpon vs. Let vs pray alwaies; let vs alwaies reioyce, & without ceaſing giue thankes, for it is the will of God the Father, in his Son Ieſus Chriſt towards vs. *S. Auſten* briefly in this wiſe exhorteth vs to bee thankfull, namely, hartily to ſay, God be thanked; which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſtrils of his heauenly Maieſty, and an acceptable ſacrifice, if it proceed from a truely thankfull hart. *Chriſoſtom* alſo willeth vs to giue thanks vnto the Lord, & to bleſs him, yea, although euill chances happen vnto vs, and then ſhall thoſe euils bee taken away: and on the contrarie it muſt needes follow, (he ſaith) that if proſperous things happen vnto vs, and we continue vnthankfull, our proſperi-

ty

ty ſhall bee turned into aduerſity. So pure a balme and ſweet odour is giuing of thankes, that the Lord taketh it as a moſt acceptable recompence for all his benefits. Which ſince we cannot otherwiſe deſerue, let vs continually ſay, The name of God be praiſed: and that not with tongue onely, but from the depth of the heart. For it is a terme ſometime vſed of the wicked, who haue their reward with hypocrites. But bleſſe the Lord in faith, and thou ſhalt be bleſſed both in thy going out and comming in, both in the houſe and in the field, in all things, at all times, and in all places. The chiefeſt manner of thankes vnto Gods obedience vnto his will, and to accept with patience whatſoeuer ſhall happen vnto vs: yeelding our ſelues to the will of him that ſendeth the ſame. For true thankefulnes is not in the tongue, but from the heart, which being fraught with vnfained loue to God, rendreth thankes acceptable, though the lippes moue nothing at all. Yet for the outward teſtimony of our thankefull mindes, let vs openly giue praiſe and thankes vnto him that giueth all good things.

The

The prayer and thankesgiuing to God for his benefits.

O God of vnspeakable mercy, and father of maruilous louing kindnes, the onely giuer of good and perfect gifts, who art more ready to giue, then we to aske: hearing before we call, and graunting before wee desire, things necessary for vs: I yeeld thee humble thankes for thy continuall fauour and kindnes towards vs thy poore creatures: for whose saluation, when we were lost, thou wast contented, euen of thy meere loue to send thine onely delight into this world, thy Son Iesus Christ, taking humane nature vpon him, & abiding the most bitter pangs of death vpon the crosse to redeeme vs againe into thy fauor, which by our disobedience was lost: to bring vs from darknesse & the shadow of death (whereunto our blindnes had brought vs) into the light of truth, to restore vs from ignorance and error, to wisedome & knowledge, then the which a more precious guift could not haue bin bestowed vpon vs, poore wretched creatures. What greater comfort, what greater ioy, what

grea-

greater benefit could thy diuinity haue bestowed vpon filly man, then of a cast-away to make him a saued soule: of a lost Sonne, the childe of God: and of a poore banished wretch an inheritour of the Kingdome of heauen? Lord, such was thine vnspeakeable loue, and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yeeld vnto thee as many thankes and praises, as could fill euen Heauen and Earth, and did yeeld our bodies and soules to bitter torments in Hell, in that lake from which thou hast redeemed vs, it were nothing in recompence of the least part of this thy loue, in giuing this sacrifice thy Son (in whom was thine onely and whole delight) to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: A thing marueilous, that the offended should seeke attonement with the offender, after so vnspeakable a meanes, and yet requiring nothing out our hands, but thankefulnesse and obedient hearts. Lord giue vs thankfull hearts, that we may yeeld thee all possible praises: Which although I cannot sufficiently, yet Lord I yeeld thee thankes euen from

the bottome of my hart, from the very depth of mine vnderstanding; who hast deserued far more than any man or Angell can by any meanes satisfie, not onely in giuing thy Son for vs, but in leauing vnto vs a continuall remembrance of the same thine vnspeakable loue, thy Gospell, wherein consisteth the rule whereby we are directed, euen thy Word: which, although heauen and earth passe and perish, yet shall not one iot thereof (as thou hast promised) diminish or decay, and without the which wee should haue continued in our accustomed blindnesse and ignorance. These thy benefits are vnspeakable: yet, sweet Lord, the creating vs after thy likenesse, and making vs after thine owne image, deserueth no lesse praise and thankes; where it lay in thy power, to haue fashioned vs after sundry other formes, as of wormes of the earth, fishes in the sea, and beasts of the land, most vgly & most strange, hauing neither knowledge of thy will, sense, nor feeling of thy goodnesse (which is the sweetest comfort in the world) without the which is no true comfort at all nor enioying any quality either of body or minde, which is any thing at all com-

comparable to the gifts which thou haſt endued mankind with all. Moreouer (O Lord) I thanke thée, for all other thine vnſpeakable mercies and benefits continually beſtowed vpon me: for thy feeding, cloathing, and protecting me and mine hitherto, giuing vs all things neceſſary both for our ſoules and bodies. And ſweet Lord, ſéeing that of my ſelfe I am nothing, neither can doe any thing of my ſelfe without thine eſpeciall helpe, for my reliefe and maintenance, I humbly beſéech thée (for thy Sonne Ieſus Chriſts ſake) as of thy frée fauor and mercy, thou haſt giuen vnto vs thy creatures, all theſe and many other vnſpeakable benefits hitherto, that ſo thou wouldeſt grant the like loue and care towards vs alwaies hereafter, that wée may proſper in our vocations, and goe forward in the daily ſeruice of thée, and through the merits of thy Son Ieſus Chriſt, obtaine pardon for our ſinnes paſt, and liue in faith, feare and loue hereafter, enioying all things requiſite for our reliefe, for Ieſus Chriſt thy deare Sons ſake, Amen.

O Lord increase our faith.

A short thankesgiuing for the benefits of God.

I Yéeld thée all humble and possible thankes (O mercifull God) for that thou hast not onely heretofore tendred the saluation of our poore soules, and by the death of thine only Sonne, redéemed vs from death to life: but dost also continue a tender care of vs, preseruing vs as the apple of thine eye, from the dangerous assaults of Satan; and prouidest for vs all things necessary, deseruing more thanks and praises, then the tong of men or Angels can declare. Accept these my praises and thankesgiuing (O Lord) I beséech thée, and increase in mée a daily desire to praise thy goodnes; acknowledging all and euery good and perfect gift to come from thée: to whom with the Sonne and the holy Ghost, bé all honour and vncessant praise for euer and euermore, Amen.

O

O Lord increaſe our Faith.

A deuout Prayer that wee may alwaye haue conſideration that we muſt die: which as it is good at all times, ſo eſpecially in the common plague or ſicknes.

Remember as thou art a man,
So muſt thou die, none ſhun it can:
Nothing more ſure, the time vnſure,
Wherefore take heed, liue not ſecure.

The Motiue.

SYlenus the Philoſopher hauing knowledge but by the inſtinct of nature, before the publiſhing of the Goſpell, ſaw further into the miſerable eſtate of men in thoſe daies, then we endeauour to vnderſtand, liuing too ſecurely now in the cleare light of the ſame. For his opinion was, that if wee conſider with our ſelues what wee are, whereof we are, and what we ſhall bee, we could not but lament our miſerable eſtate. Which ſaying of his was maruellous then when men liued in darknes, but much more maruellous, that it is no

no better conſidered and regarded now, in the time of the light of trueth. For where we ſhould haue greater care to liue well, wee liue in wicked ſecurity, where wee ſhou d haue greater care to die well, wee fooliſhly thinke to liue for euer, and ſo are wee oftentimes taken vnawares: but let vs perſwade our ſelues, and not onely perſwade, but fully reſolue our ſelues that wee ſhall die, and let vs endeauour to make a good end. For a good end excuſeth a bad life paſt, and contrariwiſe, an euill end is a greater argument of an euill life, and eternall death.

Forſake ſinne, and imbrace death willingly, ſo ſhalt thou ſeeme happy in this life, and not vnhappy at the houre of death. In the morning, thinke not to liue till night, and at night, thinke not to liue till morning: ſo ſhalt thou liue much the more circumſpectly, and bee alwaies ready to die.

Account thy ſelfe in this world but as a gueſt that lodgeth for a night, and ſo departeth in the morning, and as a wandring pilgrim of no certain abode, lift thy minde to God, hauing here no certaine Citty. For if thou liue ten, a hundred, or a thouſand yeeres, there is no helpe but the graue muſt bee thine

end

end. Bleſſed are they that die in the Lord, wherefore prepare thy ſelfe to die: truſt not thine owne wiſedome, for that will deceiue thee, but in the wiſedome of God, that thy hope may be ſure, his ioyes thine, and his goodneſſe thine inheritance.

The Prayer to bee readily prepared to die.

O God the onely giuer of life, and the maintainer and preſeruer thereof, and the life after death, grant me continuall due conſideration, that this body of mine is builded vpon an earthly foundation, and framed of the ſubſtance of duſt and clay, which is not durable, the glory whereof vaniſheth like the flower of the fielde, which is ſone cut downe and withered. The body is the manſion, or rather the priſon of the ſoule, and the ſame ſo fraile, weake, and feeble, ſubiect to ſo many infirmities, diſeaſes, griefes and maladies: yea ſo many cauſes that procure the diſſolution of body and ſoule, that death often happeneth when we thinke leaſt theron; it commeth ſuddenly as the lightning, and taketh vs at vnawares. Where-

fore

foꝛe grant, Oh God of my life, that I may haue such continuall care, foꝛesight and diligent respect vnto the direction of my doings, cogitations, and woꝛds, as I loade not my poꝛe soule so much with the burden of senseleſſe security, sin and iniquity, that the body (being suddenly entangled with the snare of death) be carried where there is no rest, no ioy, no comfoꝛt oꝛ consolation, but continuall mourning, weéping, and anguish of minde. As the glutton spoken of in the Gospell, who (going on blindly, lewsely, and carelessly, without regard either of thée, oꝛ remembꝛance of his end, in most detestable couetousnesse and all kind of wickednes) was suddenly taken from his mucke and wealth, (which hée had wꝛongfully gotten, and miserably hoꝛded vp, denying poꝛe Lazarus the crummes that fell, and were taken from his table) and was caried by the diuell and his angels into euerlasting and most painefull toꝛments, where was weéping and gnashing of téeth. Oh (my sweét Loꝛd) let not my heart bée blinded with the vaile of vanity, noꝛ (nouseled in the delights of this woꝛld) so intangled in the net of concupiscence, oꝛ clad in the weéds of wil-

wilfulnes of mine eſtate, that I be taken as the rich man in the Goſpell, who was taken vnawares from his abundance, and left his riches he knew not to whom. In ſtead of heauenly contemplation and godly cogitations, (which thou requireſt at all times of ſuch as are thine: but eſpecially at the houre of death) there appeared in him a moſt horrible couetouſneſſe which thou vtterly abhorreſt: a manifeſt token, good Lord, of forgetfulneſſe of his end, and an argument that he was the child of Sathan. But thou ſhewest mercy to as many as conuert and turne to thée.

Oh my moſt louing Father, lighten mine eyes, that I ſléepe not in ſin, nor wander in darkneſſe, according to the will of the fleſh, that I fall not vnawares into the dungeon of deſtruction, death and hell, but make mée alwaies ready and willing to come vnto thée, euen with deſire, when it pleaſeth thée to call me, in laying thy hand (by any plague or ſickneſſe) vpon me. Let mée not draw as it were backward, when thou inuiteſt mée to the ſwéet banquet of thy heauenly kingdome, as by thy Word and Goſpell preached and reuealed vnto vs, which

is

vs an especiall calling of vs: and when I feele my selfe distempered, greeued or vexed with any kind of sickenesse, plague or disease, which is another of thy callings, and an especiall warning that wee must die; or when by course of time in extreame age, wee imagine our end to bee neere: But Lord when I am at my daily businesse and labor, when I eate or drinke: when I am in my best temperature and health, in my chiefest yeeres, at all times, and in all places, giue mee grace to thinke that death standeth at my elbow, alwaies ready to strike mee: that I sleepe not in sinne and security, till the time suddenly come of my departure, and so be taken vnprouided, and perish without repentance. Oh Lord, who can perswade himselfe to liue long and see many daies? especially in dangerous & contagious times of sickness, seeing so many examples daily to put vs in minde of death. For in the most temperate time of health, some at their mothers pappes (by humane iudgement likely to liue long) suddenly giue vp the Ghost, some in their youth, some in middle yeeres, yea, and when graueſt experience aboundeth, are suddenly most called away

and are no more ſeen. All which notwithſtanding (O Lord) ſuch is the blindnes of our nature, that we thinke this world a continuall being for vs, and couet euen with greedineſſe to ſee many dayes, where we heape ſin vpon ſin, to the ouerburdening of our poore ſoules, ſeldome or not at all thinking to die. But grant my moſt ſweet Lord, that as I deſire to liue, ſo I may haue a great deſire to liue well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the manſion of my heart: and when it ſhall appeare nere vnto mee, I flye not from it, but may goe forth with ioy to meet the ſame, conſidering that it is a meane to end my cares, and to begin my ioyes: It is the finiſhing of my ſorrow, and an entrance into a bleſſed eſtate, which made thy ſeruant Paul to ſay, That hee deſired to bee deliuered from the burthen of his life, and to bee with thee, where is nothing but ioy vnſpeakable; a contrary, here on earth, nothing but care and woe, which moueth thy ſeruant Iob to call his life a warfare, and this world a wildernes, where is nothing but conflicts betweene the fleſh and the ſpirit,

daily

daily increase of sin, and continual care of vanities. Oh God giue vs carefull hearts to loue thée; while we liue here, giue vs continuall feare, vnfained zeale, perfect faith, and godly care to do good to al men, and earnest desire to come vnto thée, who art the end of al trouble and labour, and the beginning of ease; the end of strife, and the beginning of peace, the end of all misery, and the beginning of all blessednes; the end of death, and the beginning of life, whereunto sweet Lord, grant that with vnfained desire, we may faithfully endeuour our selues to come, where thy Son is gone before to direct vs the way, and where thou sittest to iudge according vnto euery mans workes, making all those that thou findest with the lampe of true Faith burning in their hearts, partakers of the euerlasting ioyes thereof. In number of whom, Oh Lord, accept mée here, and cleanse me from all my sinnes, that I may appeare among them in the world to come, through the same Iesus Christ our Lord; in whose name I commend my selfe into thy hands, to liue for euer in thée sweet God, Amen.

O Lord increaſe our faith.

A ſhort Prayer to be mindfull and ready to die.

O God, in whoſe hands conſiſteth the life of all mankind, for thy Son Jeſus Chriſts ſake, vouchſafe to giue mée grace, to ſet before mine eyes (as a moſt certain marke whereto this fraile body of mine muſt tend it ſelfe) death, which is to the faithfull, the end of paine, and the beginning of pleaſure; the end of miſery, and beginning of bliſſe: but to the ſecure and careles, the end of their pleaſures and beginning of eternall paines: giue mée therefore (good Lord) an earneſt deſire of ſeruing thée, and leading my life according vnto thy will: that whenſoeuer it pleaſeth thée to call me, I bée not (through feare) ſtricken with doubt of condemnation, but euen at the laſt gaſpe, through vnfained faith in Jeſus Chriſt, may take and haue taſte of eternall ſaluation. So ſhall not death bée terrible to mée, but rather when it commeth, I ſhall with ioy receiue the ſame, in the nam

of Jeſus Chriſt, mine onely Sauiour and redéemer, Amen.

O Lord increaſe our faith.

A Prayer for all men, at all times neceſſary.

Pray thou in faith for each degree,
As God by Iames *commandeth thee:*
So ſhalt thou proſper in thy waies,
And liue forth many happy daies.

THis Prayer following, is for the proſperous eſtate of all men in generall, and hath many branches, very fit to bee often vſed of Chriſtians; wherein, they pray not onely for themſelues, but they craue things neceſſary as well for them that are abſent, as preſent, yea, for all men; a thing moſt commendable & godly. And therefore S. *Iames* willeth vs to pray one for another that we may bee heard of God: for the prayer of the righteous auaileth much. Loue thy neighbour as thy ſelfe, ſaith Chriſt, and pray inſtantly for all men Whereby we ſee, that it is not enough for vs, neither are wee diſcharged, praying only for our ſelues, but we muſt pray for all men. Wherein is alſo included a commandement to pray for

our

our enemies, that God will bleſſe them with ſpirituall bleſſings, whereby they may become comfortable to his will, & ſo decline from their pretended euils againſt vs: but we ſhould eſpecially pray for all Chriſtians. The ſum of our common and accuſtoned Leturgy.

The Prayer of all men to be ſaid of all Chriſtians.

O Almighty GOD, the Father of all that beleeue in thee, haue mercy vpon vs, who moſt miſerably haue offened thee. Remember not our offences, nor punish vs according to the multitude of our ſinnes. Pardon vs, and ſpare vs good Lord, whom thou haſt redeémed with the bloud of thy Sonne: Direct all our cogitations and actions, that we giue no occaſion of thine anger towards vs: for euer mercifully defend and ſaue vs from ſinne and all manner of miſchiefe, from the crafts and aſſaults of Sathan, from thy diſpleaſure and eternall damnation. Good Lord, for thy mercy ſake, deliuer vs from darkneſſe and miſbeliefe, from hautineſſe of mind, from malice, enuy, hatred

hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Saue vs from plague and pestilence, from extreame hunger & famine, from sudden death, from heresie and false Doctrine, and grant vs alwaies will and ableneſſe to fulfill all thy most godly commandements, with a clean & vpright hart.

Be present with vs (good Lord) in all our troubles, vexation of mind, and at the houre of our departure hence. And for thy méer mercy sake, bée thou fauourable vnto vs in the day when wée must giue account of our life past, that we be not rewarded according to our deserts: but by the merits of thy Sonne Iesus Christ, may enioy eternall saluation. Oh most mercifull and euerliuing God, I most miserable and most wretched sinner heere humbly prostrating my selfe before thée, beséech thée to listen to my petitions. Grant vnto thy vniuersall Church godly and deuout Preachers of thy word and Gospell; that it may daily increase in vertuous and godly gouernment, growing and proceeding from faith to faith, truely knowing thée, and vnfainedly seruing thée. Grant vnto thy seruant Iames our King, true vnder-

ſtanding of thy will, and vnto his Counſell, knowledge, and wiſedome; that vnder him, for him, and in thy name they may eſtabliſh good lawes, ſtatutes and ordinances, for our good and godly gouernment: and vnto all thy people grace, continually to fulfill the ſame. Bee thou (good Lord) his defender in all aſſaults of his enemies, and ſo rule his heart in thy faith, feare, and loue, that hée may alwaies ſéeke to aduance thine honour and glory, deface ſuperſtition, errour, and falſe religion, and euer bée able to banquiſh and ouercome ſuch as riſe vp againſt him or thy Goſpell. Lighten the hearts of all Biſhoppes, Miniſters, and Paſtors of thy Church with true vnderſtanding, and ſincere knowledge of thy word, that they may not onely in ſpeech, and doctrine, but alſo by their conuerſation & life, ſoundly and ſincerely declare the ſame, and cauſe the ſame to be taught and publiſhed to the edification of all thy people. O Lord let not ſuch as are put in authority to ſée the due execution of thy lawes, be ſlow, negligent, corrupt, or ignorant therein: but indued with grace, wiſedome, vnderſtanding, and boldnes, may execute iuſtice and

maintaine thy truth, without affection, fauor or respect of persons. Vouchsafe to indue vs all with continuall good will one toward another, that we may liue all the daies of our life in vnity, peace, and godly agreement, pleasing thee, by liuing according to the rule of thy Commandements. Grant vs (Oh Lord) feruent desire to bee where thy Word & Gospell is preached and taught, and indue vs with thy grace to heare & beare away, and not onely to heare and beare away, but to exercise the same in our conuersation, that the truth of thy Gospell, which is the fruit of thy holy Spirit, may daily increase in vs. And call home all wandring soules which are carried in blindnes, by the subtilty & procurements of Satan & his wicked ministers, following strange gods, and worshipping that, that cannot auaile them; giue them repenting hearts, conuerting their soules. Shew them thy true light, that they seeing it, may by little and little, attaine vnto the perfect enioying of the same. Strengthen all them that haue taken hold of thee by true faith, and pure religion, that they fall not from thence by the deceiueable shews of any counterfeit

terfeit ſect, or force of any perſecution. Comfort thoſe that are weake, and lift vp thoſe that are downe, that they by thee, and thou by them, maieſt beare downe, and keepe Satan vnder our feete. Vouchſafe good Lord to giue ſuccour, helpe, and comfort, to all ſuch as are in any kind of affliction, danger, neceſſity or tribulation. Preſerue and keepe ſafe all ſuch as labour or lawfully trauell by ſea or land, for the benefit of our cõmon weale. Strengthen all women with childe, and ſend them good deliuerance. Comfort all them that are ſicke, and giue them either patience to beare it, or mitigate their griefe. Giue health and nourishment to all yong children, and grant them grace to goe forward in nurture and knowledge of thy will. Lord wee beſeech thee to ſhew compaſſion vpon all ſuch as ſuffer impriſonment, and giue them deliuerance at thy good pleaſure. Prouide (good Lord) for ſuch poore children as are fatherleſſe or helpleſſe: conſider the cauſe of all widowes, and be helpfull to them in their diſtreſſes. Lord haue mercy vpon all men, forgiue our enemies, and ſuch as perſecute vs, & if it pleaſe thee, turne their hearts. Fructifie thoſe things

on earth which thou hast appointed for our vse: and so increase the same, that we may enioy the fruits thereof, with sufficiency for our necessities, in time conuenient. And vouchsafe to giue vs grace, to fall downe vpon the knees of our hearts with vnfained repentance of our sins, that we may obtaine at thy mercifull hands, pardon for our offences, negligences, and ignorances; and vouchsafe to indue vs with thy holy Spirit, that wee may go forward in daily amendment of our liues, and gouerne the same according to thy will, vnto our liues end, Amen.

O Lord increase our faith.

A Prayer for the true obseruation of the Commandements of the Lord.

Pray that thou maist fulfill the will,
Of him whose hand defends thee still:
And those precepts forget thou not,
Which Moses for thy learning wrot.

The Motiue.

BLessed is the man (as saith *Dauid*) that delighteth in the Law

of

of the Lord, and meditateth therein day and night; hee ſhall bee bleſſed in his goods, in all that hee taketh in hand, at his going out and comming in, and in all things. But contrariwiſe, hee that declineth from his commandements, and neglecteth them, ſhall be accurſed in all his waies, and nothing ſhall proſper with him, although for a time it flouriſh in ſhew, the end of the ſame will be euill. And therefore *Dauid* in his prayers (conſidering his owne infirmities) beſought the Lord to inſtruct him in his Commandements; ſaying, Make mee O God to vnderſtand thy lawes, and I will meditate vpon all thy wondrous workes: yea, his delight was in the Commandements of GOD. And *Salomon* ſaith, That hee that turneth away his eares from hearing the Law, his prayer ſhall bee abominable. For it is the will of God, that wee ſhould keepe his Commandements. Pray therefore that God will ſtirre vp in you an vnfained zeale in all our doings and enterpriſes to obſerue the law of the Lord, which none without the eſpeciall helpe of the Spirit of God, can doe: pray therefore for the aide of the holy Ghoſt, to doe the will of God. But wee may not thinke, that wee can performe

forme the law of God so soundly, as nothing shall bee found amisse in our doings though we be neuer so precise; for then we deceiue our selues. For we are all sinners, and therefore what we want in performance of the will of GOD, Christ is redy with his merits to answer for vs. Yet may wee not bee therefore dissolute, and careless, but studious in the Commandements of God: and for that to performe them to the vttermost, we be vnable, we must craue God assistance to doe it as far forth as possible we may, and God will accept the will for the deed.

The Prayer for fulfilling Gods Commandements.

O Almighty Iehouah, God of Heauen and Earth, who hast promised thy selfe euen from the beginning, to bee our Lord and our God, our shield, and our fortresse, our buckler and defence, our castle and refuge: who hast brought vs with a mighty and strong hand, with an outstretched arme, out of the land wherein we were strangers, wherein wee liued in bondage, vnder the yoke & tyranny of Antichrist and Satan, into the

the land that floweth with milke and hony of true religion, wherewith thou feedest the soules of thy faithfull ones, to their vnspeakable comfort: Grant that as through thy meere mercy and loue thou vouchsafest to bring vs into this world, and frame vs to thine owne image and likenesse, so we may account thee as our onely God, worshipping none other beside thee, making to our selues none image of any likenesse, neither of things aboue, or things beneath, nor to seeke helpe at the hands of any (as a GOD) beside thee: Who, as by thy mighty power thou broughtest the children of Israel out of Ægypt, by the hands of Moses and Aaron, where they were in bondage, where they were continually oppressed with sundry kinds of vexations both of body and minde: So thou hast vouchsafed to bring vs, and to deliuer vs from a greater bondage, seruitude and slauery, euen from the power of Sathan, vnder whose tyranny we rested, and now escaped not by any other policy, strength, or power, but by the blood-shedding of thine onely Sonne Iesus Christ, who tooke vpon him the death of the crosse for our sakes, to bring vs from darknesse

nesse (wherein wee walked according to the will of the flesh) vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of sinne into the land of righteousnesse, from blinde ignorance, to the bright-shining day-starre of thy heauenly will, who are not onely a most louing and gentle Father, but also a most sharpe punisher and reuenger, who art not onely desirous that wee should come vnto thee, but art also most iealous ouer vs, least wee should seeke or follow any other gods besides thee. Yea, in all our afflictions and troubles, thou wilt that we seeke onely vnto thee, and being relieued, to attributed the onely meane thereof vnto thy selfe: whereby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truly take hold on thee, as their only God: and againe, threatnest vengeance vpon the third and fourth generation of them that hate thee, and follow strange gods neglecting thy Commandements. O sweet God, vouchsafe that wee neuer put our feet towards any strange gods, appeare their helpe neuer so ready or plentifull: but that it may both now and euer continue in our hearts, to confesse

keſſe both in woꝛd and conuerſation, that there is none other God beſide thée, who art a moſt gracious and louing Father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, and ſo vouchſafe to direct vs in all our doings, cogitations and woꝛds, as wee may alwaies and in all things, fulfill thy will, without taking thy holy and moſt glorious name in vaine, by blaſphemous ſpéeches diſhonouring the ſame: Kéepe vs moſt louing Father, not only from the moſt deteſtable ſin of periury, whereby thy holy Name is often defaced, and as it were troden vnder foot, as in making it the authoꝛ of abominable falſhoods and lies. but from all friuolous and vaine oathes; which (to the great griefe of thy children, and diſhonour of thy Name) are moſt vncomly in the mouth of ſuch as vnreuerently and raſhly vſe it, euen in common ſpéeches, without any vrgent cauſe, whereby they fall into the moſt hainous ſin of taking thy moſt glorious Name in vaine. Oh Lord forgiue vs, and grant that wée may vſe ſuch a reuerent manner, and godly oꝛder, in triall of matters of controuerſie, as we may bée alwaies true hollowers, and not abuſers

sers of thy name therein. And forasmuch as thou within sixe daies didest finish all things in the beginning, and in the seuenth day didst rest from the same labour, commanding vs to obserue the sanctification of the same for euer, and to rest from all labours, trauels, and worldly businesse: and not onely our selues, but all other whom thou hast committed vnto our charge, as Seruants, Oxen, Asses, and such like: Grant that wee may not onely lay aside all worldly cares and busines on the Sabboath day, resting our wearied members, but may in all things sanctifie, and keepe it holy, with godly exercises diuine prayers, and heauenly meditations, with carefull & diligent regard to the auoiding of all wanton pastimes, foolish and vncomely exercises, & vnlawfull practises, whereby oftentimes, the affection being moued to impatience, poureth forth choler, to the dishonouring of thee. Let our conuersation be altogether modest, mortifie our owne desires, wholly applying our selues not onely on the Sabbath day, but all the weeke, yea, all our whole life, to the seruice of thee, to the honouring and glorifying of thy name, to the benefit

of

of our ſoules, profit of our neighbors, and due reuerence to our Parents, whom thou haſt commanded vs to honor, loue and obey, as the inſtruments of our beginning, thou being the workeman. Grant Lord, that wee truely and vnfainedly reuerence them as thou willeſt we ſhould, that we may long continue vpon the earth, not in the number of careles and diſobedient children, in whom reſteth no thankefulneſſe for ſo great benefits had and receiued at the hand of their Parents, from whom thou haſt ſaid thou wilt withhold thy bleſſings, and altogether depriue them of their liberty of liuing. But grant that wee may ſo order our ſelues by thy grace, both to them and other our ſuperiors, that we may receiue at thy hands many good gifts and length of daies here according to thy promiſe in Chriſt.

Let it likewiſe pleaſe thee, O Lord, to continue thy bleſſings in and vpon vs, that it may goe well with vs all the daies of our liues. Take from vs ſweet Lord, all deſire of reuenge, all rancour, malice and hatred, leſt the diuell (who readily ſtands to pricke vs forward to a deſperate mind) procure vs to ſtay the innocency. We beſeech

thee

thée Lord, let not at any time such euill imaginations enter into our hearts, lest wée giuing our selues ouer thereunto, lose the raines of our naturall disposition, which is so inclined to wrath, that vnlesse the strength thereof be subdued, or the venemous sting thereof, pluckt out by vertue of thy holy Spirit, it prouoketh vs to waite opportunity to wreeke our malice with violence vpon such as by small occasions haue offended vs: yea, and by little and little breake out into the flame of deadly hatred, and to séeke to destroy the innocent.

O Lord forbid it, and kéep vs from the most pernitious sinne of adultery, which béeing so odious in thy sight, thou causedst to fall in one day for the same 23000. but indue vs with thine holy Spirit, that wée may kéepe our bodies cleane and vndefiled members of thée, and indued with perfect charity, may abandon all occasions that may procure vs to offend thée, retaining a godly behauiour, which thou déerely louest, and expell euill concupiscence, which thou most abhorrest.

O mercifull God, vouchsafe to kéep vs from taking any thing by indirect meanes from any man whom we ought

to

to loue as our ſelues. The deſire whereof good Lord, procéedeth often by ſcarcity and want, by pouerty and néed, which indéed thou art able and willing to ſupply, without any ſuch vnlawfull meanes. And therefore I beſéech thée to grant vs ſufficient and vnfained hope in thée, to bée relieued in thy good time, and vtterly to deteſt the horrible ſinne of ſtealing: for thou haſt promiſed neither to faile vs, nor forſake vs, calling faithfully on thée in time of our neceſſity. And as wée ought to beware of taking any thing from others by ſtealth: So likewiſe vouchſafe (when any occaſion ſerueth or matter forceth, to beare witnes of the truth in controuerſie) to grant vs héedfull mindes, to diſpoſe & teſtifie that which is truth, according to our knowledge, without any reſpect either of ability, friendſhip, or fauour of the one, or the enuy, malice, or pouerty of the other. And grant that wee raiſe no falſe accuſation or ſlander vpon any man: conſidering that the ſame fault whereof we wrongfully accuſe another, ſhall bée imputed great vnto our ſelues: but that wée may kéepe our mouther from ſpeaking any thing hurtfull vnto others,

and

and ſhew our ſelues helpefull, both in word and deed: and like good men diſcreetly meditate afore hand, what wee ought to ſpeake, not letting the bridle of our lips loſe, to babble out that which firſt commeth into our mindes; and that we may content our ſelues with our eſtate, whatſoeuer thou ſendeſt, without any vngodly deſire of any thing that belongeth vnto our neighbours. And grant vs by thine eſpeciall grace, euermore truely to obſerue, and faithfully to fulfill all thy moſt godly Commandements, in the name and for the ſake of thy Sonne Jeſus Chriſt. In whoſe name, aſwell for grace to keepe thy lawes, as alſo for all neceſſaries for body and ſoule, I heartily beſeech thee by that forme of prayer which hee hath ſet downe vnto vs, in theſe words:

Our Father which art in heauen, hollowed bee thy Name, thy Kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill, Amen.

O Lord increaſe our faith.

A ſhort Prayer to fulfill the Commandements.

FOrasmuch, Oh God of all wiſedome and mercy, as thou for our direction and good liuing, haſt by the hands, of thy Prophets (ſet down and preſcribed vnto vs, godly inſtitutions for vs to follow, promiſing to bleſſe them that keepe the ſame, and to puniſh the breakers thereof. I moſt humbly pray thee to vouchſafe vs not only diligent care and daily indeauour, but withall thine eſpeciall and ſauing grace to fulfill all thy Lawes according to thy moſt holy and bleſſed will, through Ieſus Chriſt, Amen.

A Prayer for the ordering of worldly riches, very neceſſary for ſuch as God hath indued with wealth of this world.

Euen as thy wealth increaſeth, ſo
Pray that thou maiſt it well beſtow:
For they that haue their wealth at will,
Are plagued worſt, (vſing it ill.)

The

The Motiue.

OVr Lord and Sauiour Ieſus Chriſt the fountaine of all bounty, giueth an hundred fold in this life, and life euerlaſting in the world to come, to all ſuch as for his ſake renounce all worldly goods vnfainedly, to follow him; commanding vs to bee ready to giue, and glad to diſtribute to the neceſſity of others, and that not vaine-glorioufly, but truly charitably. For he ſaith in the ſeuenteenth of *Mathew*, that the left hand ſhould not know what the right hand giueth. But giue, and it ſhall be giuen thee: and miniſter vnto the holy ones of God, and it ſhall bee rewarded thee. Breake thy bread vnto the hungry, giue drinke vnto the thirſty, &c. And take heed, that when thou giueſt, it bee for Gods ſake, who hath giuen thee ſtore, to the end that thou ſhouldeſt extend thy liberality, to the reliefe of the neceſſity of the Saints, neither grudgingly nor by compulſion, nor for praiſe or vaine-glory; but with modeſty and zeale, and with a free heart, concealing thy good deeds, and thy heauenly Father ſhall reward thee openly. Couet not to be rich, leſt thou fall

fall into temptations, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction. For the deſire of money is the roote of all euill, cauſing men to fall from faith, and to pierce themſelues with many ſorrowes. Therefore while we haue time let vs do good to all men, and chiefly to thoſe that are of the houſhold of faith. Be doers of the word, and not hearers onely, deceiuing your ſelues. Truſt not in vncertain riches, but in the liuing God: whoſe hands preſerue the poore as well as the rich, not reſpecting the perſon of the one, more then of the other: hee regardeth and carefully prouideth for the needy, and thoſe that are in neceſſity that truſt faithfully in him, and ſendeth the rich empty away at the laſt. Therefore to doe good and to diſtribute, forget not: for with ſuch ſacrifices God is pleaſed.

The

The Prayer for grace to vse riches rightly.

O bountifull God, and most mercifull Father, I thanke thée, for that, although I came into the world naked, bringing with me not so much as one ragge to couer this silly and weake body of mine, wanting sustenance and fode (without the which) life cannot endure: I haue receiued the same at thy mercifull hand, and that most largely: the one to couer and kéepe my naked members from shame, from parching heate in the Summer, and extreame cold in the Winter; and the other to féede and nourish mée, insomuch as I haue by neither of these extremities fainted or been confounded to this day. I haue not continued in nakednesse, wherein I was borne, but in warme and necessary cloathing, not in hunger but in fulnesse, not in scarcity, but in abundance, and sufficiency of all things; not in want but in wealth; not amongst the lowest, but with the highest: which blessings of thine I confesse were not gotten by mine own

induſtry and paines, nor by mine owne policy or wiſdome, nor beſtowed on me for my own ſake or deſerts, who am borne to ſinne; but were ſent from thee as thine owne free bleſſings farre paſſing the capacity of man to comprehend, by labour to get, or policy to purchaſe: but onely by thy bleſſed prouidence, ſetting thy helpefull hand vnto the godly induſtry of ſuch as by their honeſt vocation and muſt trauell, ſhall endeuour to gather the ſame, which is thine onely and bountifull gift: as alſo where thou giueſt and bleſſeſt thy children with the inheritance of their parents is thine vnſpeakable bleſſing. And therefore grant Lord, that as thou haſt freely beſtowed theſe thy giftes vpon mee without any deſerts of mine, ſo grant that I may duely conſider the mutability, the ſlippery hold and vnconſtancy thereof, and with ſuch feare and reuerence vſe them, as the feare of alteration doe not load and encumber my mind with ſuch vngodly cares, as driue Worldlings ſeldome to reſt without ſome doubt and perturbation of minde, breeding within them diuers great inconueniences, as haughtineſſe of minde, contemning

temning others of inferior conditions, with a grudging disdain of them in respect of themselues, puffing vp their hearts with arrogancy, vaine-glory, excesse, gluttony, and finally, leading them into all kinds of vices, making them euen to forget themselues and thee, being led by the indirect rule of their owne proper nature, which is altogether contrary to thy will. But forasmuch as these our worldly riches do tend either to the winning or losing of thy fauor and loue, and thy loue is the end of our happines, grant vnto mee and all men thy grace and assistance in bestowing, ordering and occupying these terrestriall things, that neither the loue of worldly commendation, nor praise of men make me prodigall in spending them, nor couetousnes draw mee to hoord and lay them vp for to canker and rust, and where it may be taken away with theeues, but as I haue plenty, so I may bee liberall, distributing according to the proportion thereof, vnto the necessity of others, as the cause of their need and mine ability shall require. And as it pleaseth thee to increase our store, so make vs more and more thankfull, and more ready to giue, indueing vs

with the more humility, gentleneſſe, and pietie, that we may ſtretch forth our hands with glad hearts, to helpe the helpleſſe, to fede the hungry, to cloath the naked, to comfort the comfortleſſe, that theſe thy moſt bountifull gifts bee not beſtowed on vs in vaine. That wee bee not in any caſe like the rich man ſpoken of in thy holy Goſpell, turning our eyes from the begging cries of poore Lazarus, but may willingly impart ſuch thing both of our table and ſtore, as it hath pleaſed thee to beſtow on vs vnto the neceſſity of the poore: take from vs all hardneſſe of heart, and extreame dealing towards ſuch as by any light offeuce haue diſpleaſed vs: conſidering that we are our ſelues, as the loweſt and meaneſt, and weakeſt, and not to diſdaine the ſimpleſt, alwaies weighing our beginning, and our preſent eſtate, how it may pleaſe thee to alter it: and what may befall vnto vs before, or in the end, as alſo to bee mindfull of ſuch as are of lower eſtate and calling, yea, of the worſt and pooreſt, and doe for them the beſt we may, and as occaſion ſhall require, without ouercharging any that for their relieſe ſeeke any thing at our hands, that in the

the end wee may bee found good and faithfull stewards of that Talent, which thou hast put vs in trust withall here.

Oh Lord make mee willing to forgiue them that offend me, acknowledging my selfe a thousand waies more offencive vnto thy Maiesty. Pardon mee, Oh GOD, of Mercy, and giue mee grace to mend mine euill and corrupt life, and let mee not by mis-spending and abusing thy gifts heere, make forfeiture of so precious a dwelling place, as thou through the bloodshedding of thy Sonne Jesus Christ, hast vouchsafed to all such as shew themselues faithfull stewards of thy Talents here. Make me to consider (good Lord) the vanities of this wretched world, and giue mee thy grace daily to contemplate, & in faith to behold the fairenesse, beauty, and certainty of thy heauenly kingdome, that I may daily grow in hatred and contempt of this vale of misery, and the vaine pleasures thereof, and be ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the World continually chargeth me withall.

Oh Almighty and mercifull God,

giuer of all good things, and the taker of them away againe at thy good pleasure, make me in prosperity, alwaies thankefull: and if thou visit me with pouerty, endue me with perfect patience; that the delight of the one lull me not asleepe in the cradle of security, nor the heauines and griefe of the other waken me with the dangerous darts of despaire. Strengthen mée, good Lord, for thy Sonne Iesus Christs sake, and helpe me in this my great account which I haue to yéeld at my last and final Audit which I am to make before thée, the high Steward of my soule, when and where there shall bée nothing left vndischarged, but shall be forced to account receits and actions, which I little thinke on now; and prowed euen then to be parcell of that whereof thou madest me steward here.

Grant therefore, gracious Lord, that I may not bestow my talent onely to mine owne vse and behoofe, but to the furtherance and helpe of them that stand in need thereof. That in the end thou maiest with this comfortable saying receiue mée: O thou faithfull seruant, seeing thou hast been faithfull ouer a little, I will make thee steward

ouer

ouer much : euen partaker of that place which thy Sonne hath purchased. In hope whereof I doe wholly yéeld and commend my selfe, and all that I haue vnto thy hand, praying thée to direct me by thy grace and wisdome, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ, to whom with thee and the holy Ghost, be continuall laud and praise, for euer and euer. Amen.

O Lord increase our Faith.

A short Paier to vse wealth as we ought.

O God almighty, the giuer of all good things, the onely stay of mankind, their guide and comforter; giue grace vnto mée thy seruant, that as thou hast blessed my store, & increased my wealth, insomuch as I haue not onely that which may suffice mine own necessary want, but haue also sufficient to relieue others in need : driue from my heart all naturall desire of more, and giue me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked,

and doe all things elſe which thou requireſt of them on whom thou beſtoweſt thy bleſſings, to the furtherance of godlines; and not to liue to my ſelfe, and for my ſelfe onely, but to the helpe of all that want my furtherance, that laying vp a good foundation, in the end I may leaue the world willingly, and purchaſe through Jeſus Chriſt, thy kingdom eternally: which for his ſake grant vs ſweet God, Amen.

O Lord increaſe our Faith.

A Prayer to be ſaid of a woman with childe.

As Eue thy Grandame cauſd thy thrall,
Pray to the Lord, eaſe it he ſhall:
For as by Eue thy thraldome came,
Chriſt Ieſus ſince did cure the ſame.

The Motiue.

PRay that GOD may mitigate the paines of our trauell, which by reaſon of the tranſgreſſion of your grandmother *Eue*, God hath pronounced to be great, ſaying vnto you all: In ſorrow you ſhal bring forth your children. And you daily ſee that the extremities thereof

thereof, doe often end the daies of many: who before the houre of their trauell were healthfull and strong: wherefore I thinke it a part of great wisedome to prepare and addresse your selues against the houre, as against the time of death, for without the mercifull helpe and fauor of almighty God, you cannot escape death. But God is both mighty and mercifull, hee can and will deliuer you luckily if you serue him truely: wherefore I wish that as many as are in that case, doe betake them humbly on their knees to Gods will in hearty prayer for his aid, without whose outstretched arme, no womans helpe can be auailable in that behalfe: pray therefore, pray that God of his tender mercy will vouchsafe you an houre, wherein you may happily be deliuered and be made ioyfull mothers: God is the best midwife, the best nurse, and the most comfortable guide of all them that depend vpon him in their trauell.

The Prayer for a woman with childe.

OH mercifull God, and omnipotent Father, and creator of all things, who in the beginning haddest placed

mankind in moſt vnſpeakable happi-
nes, where they ſhould haue cõtinued,
had not our firſt parẽts broke thy pre-
cept & wil, wherby they procured thine
indignation againſt themſelues and
their poſterity for euer, that the earth
for their ſakes was accurſed, denying
things neceſſary for their vſe, without
their great labor, induſtry, paines, and
ſweat of body: and vnto vs the daugh-
ters of Eue, for her tranſgreſſion, thou
haſt adiudged moſt grieuous paines &
tormẽts of body in the trauel of child-
birth, ſaying: That in ſorrow and great
paines we ſhould bring forth our fruit:
a heauy ſentence thou knoweſt it is (O
Lord) and we feele it to take ſharpe ef-
fect in vs. But ſweet Lord, forasmuch
as thou art mighty, and bringeſt all
things to paſſe, according to thy good
pleaſure, and ſheweſt thy ſelfe in no-
thing more omnipotent, then in the cõ-
ceauing, forming and bringing mank-
ind into this world, which (although
it were in the beginning ordained moſt
eaſie) yet by the ſubtilty of our conti-
nuall enemy Satan, in cauſing our firſt
Parents to tranſgreſſe thy commaun-
dement, and to breake thy will by ta-
ſting the forbiddẽ fruit, it is now moſt
painfull, grieuous and perillous: inſo-
much

much (Oh swéet Lord) as without thine especiall grace, fauour and mercy, it is altogether impossible for vs, a weake sexe, fraile women, to beare and abide the same: our imperfection and feebleneſſe is such, as of our selues wée are not able to endure the least of all the pangs and sorrowes that doe accompany this kind of trauell. Wherefore (swéet Lord) my humble and hearty desire vnto thy Maiesty is, for Iesus Christs sake, that thou wouldest vouchsafe to extend vnto mée, and to all women in this my like case, thy mercy and louing fauour to mitigate the pangs thereof, that we may be able patiently to endure and continue the pangs of our trauell at the houre appointed. And make that easie and light vnto vs, which our deserts haue made burdensome & heauy; make that swéet, which our owne deserts haue made sowre, that the burden wherewith I am now loaden, my graciously be deliuered from my weake body.

Send vs all (good Lord) happy deliuerance, that we may be made ioyfull mothers. And vouchsafe vnto me, and to all that haue conceiued and be with childe, strength to bring forth that which thy omnipotency hath so wonderfully

derfully wrought in vs. Bee present with vs in our troubles, (Oh Lord) helpe vs most mercifull God, & mightily deliuer vs: let thy power, might and loue be no lesse manifest in the deliuery, then in the forming of thy creature, that being through thy goodnes made glad and ioyfull mothers, wee may obtaine our perfect strength againe, and liue to praise and please thee for euermore, Amen.

O Lord increase our faith.

A short and most necessary Prayer, alwaies to be said of one with child.

Oh Lord whose goodnes wee haue offended, and deserued infinite plagues, looke vpon mee and pardon mee, lay aside thy iustice, and shew thy mercy, let me enioy the benefit of thy helping hand, and not feel the weight of thy heauy displeasure. Fauourably lighten me of this heauy burden: in thy good and gracious time, and in the houre and instance of my deliuery, bee present with me (Lord) and tender my safety. through Jesus Christ, Amen.

O

O Lord increaſe our faith.

A thankeſgiuing to God after the deliuery, to be ſaid of the women that are preſent.

As God hath now deliuered thee,
So well thy praiſe deſerueth hee:
For if he had not ſtood thy friend,
Thoſe pangs had brought thee to thine end.

FOraſmuch as it hath pleaſed Almighty God of his great goodneſſe to giue thee good deliuerance, and to rid thee from the great paines and perill wherewith thou wert euen now afflicted, fall downe humbly, and proſtrate thy ſelfe in heart with all that are preſent, giuing no leſſe vnfained thankes vnto his omnipotent Maieſty for his holy helpe in ſauing thee, then thou ddeſt or oughteſt to pray for his aide, comfortably to deliuer thee: and let not the ioy or glad tidings of a ſonne or daughter borne into the world, or the departure of them, ſo much poſſeſſe thy heart with ioy or beauineſſe, but that it may bee alwaies ready to giue praiſe to God for thy ſafe deliuery. Learne of

Hanna

Hanna, who being deliuered of a ſonne, gaue hearty thankes to God. And thinke not that the extreame plunges of the very birth being paſt, thou art preſently acquitted of all dangers: for the weakenes frailty, and rawneſſe of your health, is many daies after, great. And therefore whatſoeuer thou bee (tendring thine owne ſafety) praiſe God continually, praying for ſtrength, and he will giue it thee: for vnthankfulnes is a meane to purchaſe (in ſtead of Gods fauour) his indignation to puniſh thee anew: praiſe the Lord with thanks, it is a ſacrifice acceptable vnto him. And thinke not thy ſelfe diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſly conceiued, and happily been deliuered.

The Praier, or Thankſgiuing after deliuery.

O Almighty and merciſull God, the onely aid, ſtay and comfort of all thoſe that truſt in thee, the principall helpe of them that feare thee, wee giue thee moſt humble, hearty, & vnfained thankes, for that thou haſt vouchſafed to deliuer this woman N. thy ſeruant, from the great pains and trauell

uell of child-birth, which are so great, so grieuous & so dangerous, that euen by thine owne words they are said to be most grieuous. Insomuch (sweet Lord) as whensoeuer thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans paine in trauell.

Therefore we confesse and acknowledge, that we in behalf of this our sister, are so much the more bound vnto thee, so far extending thy furtherance and helpe to her deliuery from such extremity and anguish, and therefore we fall downe euen vpon the knees of our hearts, with vnfained thankes for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although she be deliuered of this heauy burthen, yet great paines and dangers continue, which without thy most sweet mitigation thereof, will driue her to further griefe and sorrow, euen to death. Wee humbly beseech thee therefore to consider of her estate, and of thy goodnes vouchsafe to mitigate and asswage the danger, that she may bee able to beare it with perfect patience, and continuall thankes for her happy deliuerance.

(1) And

(1) And forasmuch (ſweet Lord) as the tenderneſſe and miſery of mankind is ſuch that they cannot of long time after their birth, attaine any meane to helpe themſelues, but wanting the diligent aide and attendance of the mother & nurſe, they ſoone periſh, we beſeech thee to ſtrengthen this little infant, and tender babe, now come into this vale of miſery: and if it be thy good pleaſure to vouchſafe it life, and longer abiding heere, grant it abieneſſe and ſtrength to receiue ſuch food and nouriſhment, as thy prouidence hath aſſigned for ſuch little infants and ſucklings, and ſo increaſe within the paps of the mother or nurſe, ſuch nutriture, as may bee ſufficient for the maintenance of the life and health thereof, working with ſuch effect within the bowels of the tender infant, as it may thereby grow more and more to the ſtate of man, according to thy good pleaſure, and ſtrengthen both the mother and the infant, that they may both grow to ſuch perfect health and abieneſſe, as that one may giue, the other take

(1) *Omit the reſt, if the child bee departed, ſaying the Lords Prayer, and the reſt at the end thereof.*

ſufficient

ſufficient ſuſtenance for the preſeruation of life, and increaſe of ſtrength, through thy mighty power and working.

For which (ſweet Lord) and for all things elſe neceſſary for them, and for all other in the like caſe, we pray vnto thée as thy Son Ieſus Chriſt hath taught vs ſaying:

Our Father which art in heauen, hallowed bee thy Name, thy Kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power and the glory, for euer and euer, Amen.

Oh Lord receiue this woman thy ſeruant, and euermore mightily defend her. O Lord bleſſe this little babe, and receiue it into the number of thy children. Oh Lord giue it euermore grace to obtaine thy fauour and mercy, to the perfect fulfilling of thy will all his daies, Amen To thee be all praiſe for euermore. Amen.

O Lord increaſe our faith.

A Praier for wiſdome.

As worldly wiſdome ſeeketh nought,
In time of need auailing ought :
So heauenly wiſdome worketh ſtill,
The things that pleaſe Gods heauenly will.

The Motiue.

WIſdome (as ſaith *Auguſtine*) is the knowledge how to chuſe the things that are good, and to auoid thoſe things that are euill. And *Ariſtotle* defineth it to bee a vertue of the mind, whereby thoſe graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* ſaith, that wiſedome is the meane whereby we are reconciled vnto God. And the Prophet *Ieremy* ſaith in the ſeuenteenth Chapter, that euery man is a beaſt by his owne knowledge. But the wiſdome that is from aboue, is pure, peaceable, gentle, eaſie to be entreated, full of mercy and good fruites, without iudging and diſſimulation. It is a Iewell vnſpeakable: more precious then gold : a more excellent thing then it, no man can attaine vnto. For what more excellent thing can

we

we craue of the hands of God, then that hereby we may do that only which is good, and ſuch as tend to eternall felicity, and which reconcile vs to God our Maker through Chriſt our redeemer and Sauiour: the beginning whereof is the feare of the Lord, whoſe loue towards vs is ſo great, that hee willeth him that wanteth it, to aske it at his hands, and hee will giue the ſame moſt abundantly (asking it in faith) as hee gaue vnto *Salomon* ſo plentifully, and in ſuch ſort, as they came from the vtmoſt parts of the world to heare the ſame: and becauſe that God will bee knowne to be the author of it, hee often with-holdeth it from the wiſe and mighty of the world, and giueth the ſame to the ſimple and poore in the ſight of men. Let vs pray therefore that we may obtain it, it is better then gold or pretious ſtones, and more ſweet then heny, or the hony combe, without which, mans wiſedome is fooliſhnes; his abundance ſcarſeneſſe, his ſtrength weakeneſſe, his glory ſhall bee turned into ſhame.

The

The Prayer for wiſdome.

O Almighty and euerliuing God, whoſe gift it is, that babes ſucklings, and men of baſe degrée, haue the knowledge and vnderſtanding of thy will; and men of profound learning, and déepe ſtudy, and worldly experience, often want the ſame. It is thou which expelleſt darkneſſe, and giueſt light; which taketh away ignorance, and planteſt knowledge and wiſdome, denying the ſame to none that vnfainedly aſke it at thy hands; without the which nothing can bee obtained whych good is, nothing auoided which is euill, nothing continue ſafe, béeing neuer ſo durable, nor any enterpriſe either rightly begun or happily ended. And that did Salomon very well conſider (hauing promiſe at thy hands, that whatſoeuer he aſked héere ſhould obtaine) and therefore aboue all things, aboue wealth or riches, worldly praiſe, renowme or glory, beauty or ſtrength, yea, aboue poſſeſſions or kingdomes héere onely requeſted wiſedome, which thou ſo abundantly beſtowedſt on him, that they repaired and came from farre

farre to heare the same, which is none other thing (sweet Lord) but the knowledge of thy diuine will and heauenly mysteries: it is the knowledge how to chuse the good and auoide the euill: it proceedeth onely from thee, and with thee it hath been from the beginning: vouchsafe to send it downe from heauen, where it attendeth about thy seate, and replenish my heart with the knowledge thereof. Giue me a new heart, and a right spirit; for mans vnderstanding faileth in many things, but thy wisdome instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and reforming the paths of the simple. Wherefore, oh Lord, I most humbly beseech thee to establish the same in my spirit, and write thy Lawes in my heart, that I walke not in the way of error, but may abstaine from sinne, cleaue vnto righteousnesse, and walke in innocency all the daies of my life. Grant me this thine especiall gift of heauenly wisedome, that I may perfectly know what thy diuine will and pleasure is, that I may alwaies direct my waies by the rule thereof, louing thee in all

things

things, continuing moſt thankfull for all thy fatherly benefits beſtowed and conferred vpon mée, and that proſperity ouercome mee not; nor in aduerſity I be fooliſhly moued to ſéeke remedy or relefe elſwhere, but at thy hands onely, who art my God and my Sauiour, and who haſt promiſed to giue wiſedome to all them that faithfully aſke it.

Oh Lord heare my prayer and let my cry come vnto thée. Giue mée perfect wiſdome, whereby I may truely diſcerne the difference betweene thy heauenly reuelations (which is wiſedome from aboue) and vaine inuentions of worldly wits, conſidering that the one in all things, as well in aduerſity as proſperity, in ſickneſſe as in health, in anguiſh of minde, trouble or griefe of body, as in wiſhed eſtate and pleaſure, continueth moſt conſtant, ſtable, patient and firme, with due conſideration that it cannot bée but good, whatſoeuer thou ſuffereſt to light vpon vs. Contrariwiſe, the other ſéeketh with more diligence to auoid afflictions, troubles, and worldly calamities, the croſſe (O Lord) which thou layeſt vpon thy children, them wiſely to auoide thy heauy diſ-

pleaſure

pleasure; and that by worldly diuised meanes, as by riches, friendship, policy and strength: with this deceiuable and fond conceit, that Fortune where shee fauours, there is plenty and peace: but where shee frownes, there is continuall want and trouble.

But my most sweet Lord, and heauenly comforter, grant that it may be far from my heart, to thinke that any thing commeth to passe otherwise, then by thy Almighty prouidence, who willest nothing, nor doest any thing but what is most expedient and necessary for the vse of the bodies and soules of thy seruants, which wee cannot rightly conceiue, without this speciall gift of thine, wherewith for thy Sonne Jesus Christs sake endue vs, that wee bee not led by fond conceit, or deceiue our selues with worldly experience, but gouerning our liues according to thy will, measuring all our actions, words, and thoughts by the right rule of knowledge, and weighing them in the ballance of perfect wisedome, in the end wee may bee found in the number of those discreet Virgines, who had their Lampes continually ready, and not in the

num-

number of thoſe, that were taken vnprouided; that the comming of thy Sonne Jeſus Chriſt, be not terrible vnto vs, as to the loitering ſeruant, for want either of the light of a pure life, or gaines by our Talents, but moſt acceptable and ioyfull, hauing the lampe of loue, and the candle of a true faith continually burning within the ſecret cloſet of our hearts: that in the end wée may haue frée entrance with thée into that moſt glorious Kingdome, which thy Sonne Jeſus Chriſt hath purchaſed by his blood for all beléeuers.

O Lord increaſe our faith.

A ſhort Praier for wiſdome.

AS long as wée beare about vs this fraile body impriſoning the ſoule, I confeſſe O Lord, that our natures ſéeke by all meanes that which is contrary to the Spirit, accounting that wiſdome which is méere fooliſhneſſe. Wherefore, good Lord, vouchſafe to ſend downe that wiſedome, which watteth about thy throne, and plant the fame in our hearts, that meaſuring all our doings

ings and deuices by the rule thereof, we may alwaies doe, and intend that which liketh thee, and shun the contrary in all things, through Iesus Christ our onely Sauiour and redeemer. Amen.

O Lord increase our faith.

A most comfortable prayer for such as are in any kind of trouble, distresse, or tribulation.

Thoug thraldome thou doe here abide,
Be patient: God will soone prouide
To ease thee, or to end thy daies:
Beare thou his crosse, and giue him aise.

The Motiue.

LIke as the furnace trieth and seasoneth the Potters vessell, and as the fire purifieth the siluer from the drosse, so doth aduersity season and purifie the hearts of Christians from the filthie drosse of security. For by crosses and many troubles commeth patience, and by patience hope through triall, and therefore should we thinke it an exceeding ioy when troubles, afflictions, and penury pricketh vs, according to the

will of God, whereby wee are ſtirred vp to commit our ſelues to Gods protection and will by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) ſecret the ſorrowes, which calamity bringeth vnto vs, and that with patience, whereby wee ſhall appeare happie men, and receiue a Crowne of life, which God our faithfull Creator hath promiſed to all thoſe that beare this croſſe with patience: for God, who is faithfull, ſhal not ſuffer vs to be tempted aboue our ſtrength, but in the middeſt of our temptations, ſhall make a way, whereby we ſhall be able to beare whatſoeuer hee layeth vpon vs. And thinke not that want of reliefe in pouerty, lacke of comfort in ſickneſſe, vexation of enemies, ſlaunder, miſ-reports, contempts, or any other kind of trouble either of body or minde happeneth vnto thee by fortune (as it is, among ſuch as haue not the feeling of the Truth, commonly tearmed, but by the prouidence of God, and that for thy good, if with Wiſdome thou weigh the ſame, by patience accepting it as a fatherly louing correction, putting the thereby in mind of thine offences, and worldly vanities

and be not dismaied, but turne from thy wicked waies, leauing and referring thy selfe by hearty prayer vnto God (whose will it is, for thy better profit, that such things should light vpon thee,) without irkesome taking it, without grudging at it: or with greater desire to auoid it by death, than had S. *Paul* when he praied to be loosed, and to bee with Christ: although many in such extremities couet to be out of the world, and desperately runne into many euils. But stand thou fast, stand faithfully, and take patiently all crosses, all afflictions, all temptations and calamities here, being a ready way to patience; and pray for the aide of Almighty God, whose hand is alwaies ready to helpe such as are afflicted for his sake: hee will not suffer any greater affliction to fall vpon vs, then hee thinketh fit for our comfort. For we must consider, that by many tribulations wee must enter into the Kingdome of heauen. And therefore let we call vpon God in the day of trouble, and he wil deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we cry, & be not heard (I mean presently relieued) let vs not take it heauily: it is for the best. Wherefore

let vs accept it willingly, and make of neceſſity a vertue, which is to take patiently that which of our ſelues we cannot auoide.

The Prayer in trouble and diſtreſſe.

My God, my God, vouchſafe to turne thy louing and fauourable countenance towards mée thy poore creature, whom for my ſins thou haſt brought low, and caſt into contempt of the world, and my foes reioyce thereat, inſomuch as I am become like an Owle in the deſert, that the birds of the aire gaze & wonder that my eſtate is altered, my ſtore is turned into ſcarcity, and my wealth to want, my plenty into pouerty, & ioy into ſorrow and ſadneſſe. Oh ſweet Lord my proſperity is turned into aduerſity, my friends haue forſaken mée, and where they haue often promiſed to helpe mée, they do not only not performe the ſame but they diſdaine my company, they loath and abhorre my preſence: I am vtterly refuſed of all mine acquaintance, and they that were before my familiars, are now my deadly foes, who ſhake their heads at me, crying out and

ſaying.

saying, There, there, so would we haue it, now God hath forsaken him: and such like grieuous tauntes am I forced to beare at the hands of such as would gladly eate me vp. But thou, O Lord, seest how I am clapt vp in cares how I am inuironed with a thousand causes that procure intolerable griefe both in body and minde, hauing no refuge, no place of defence, no meanes to helpe my selfe, beeing so bewrapped in calamity, that I cannot enioy my perfect liberty, either of body or minde. But most sweet Lord, most louing and most fauourable, most able, and most ready to helpe such as come to thee loaden with distresse: loe heere I lie loaden at the gate of thy mercy knocking for ease, humbly craueing thy assistance, who hast willed vs hags are heauy loden, to come vnto thee. I come, I come my God, as one burdened with grief, wanting comfort and lacking relefe. Receiue me, and help me, shew thy louing countenance, and extend the helpe of thy holy arme, and I shal be safe: mercifully heare me after thy wonted gwdnes, consider my distresse, weigh mine afflictions, looke vpon my troubles, and send me aid, afford me relefe, and graunt me thy com-

ſort; ſo ſhall my ſorrowes be turned againe into ioy, my pouerty ſhall bée relieued with ſufficiency, and it ſhall goe well with mée. For (ſweét Lord) although when I conſider mine eſtate, when I view my preſent miſery, and féele my want, I am ſtricken with ſorrow in mind, and vexed with intolerable griefe: yet when I conſider, that ſinne is the cauſe of my troubles, I cannot but comfortably reſolue my ſelf with patience to beare them, knowing that thou ſendeſt mée troubles, to weane me from ſinne. And thou haſt ſaid, that whom thou loueſt, thou puniſheſt but for a time for his triall; whereby being armed with patience, thou wilt come againe and viſit him in loue, and comfort him. And theſe my diſtreſſes, O Lord, I account as a ſweét medicine for my ſecurity, wherin I long haue liued a careleſſe wretch: but now I féele that I went aſtray in my proſperity, and thou haſt called me home by this aduerſity. Wherfore I cannot but giue thée thanks (ſweét Lord) for this thy fatherly correction, in altering mine eſtate, for better triall of my patience, that by patience I may take hold of hope; that ſo by hope of thy goodnes louing kindnes, & fatherly promiſes,

which

which deceiueſt no man that vnfainedly depends on thee, I may inioy a moſt comfortable renewing of my happy eſtate again at thy good pleaſure. I caſt all my burdē vpon thee, as thou willeſt all thoſe that are heauy loaden to doe; refreſh me, moſt louing and merciſull God, refreſh me with the timely ſhowers of thy fauour and loue, that the ioy and gladnes of my hart may grow vp and choake the weeds of ſorrow & anguiſh of mind. O my ſurpaſſing cōforter, leaue me not deſtitute of thy defēce and patronage, vouchſafe euermore to be preſent with me in all my troubles, in my diſtreſſe and want, that I faint not, but may rather reioyce therein, knowing that a crown of life is laid vp in ſtore, for as many as beare the yoke with patiēce. Aſſiſt me, ſweet Lord, in all theſe vexations and tentations of mine, that I may patiently looke for thy good deliuerance, which although it come not as I wiſh, yet that, ſtaying thy leaſure in thy good time, I may be ſatisfied of my godly deſire, which thou haſt promiſed neuer to defraud vs of, nor ſuffer vs to depart empty away.

There was neuer any confounded that truſted in thee, nor any forſaken that called on thy holy name. Thou

raiſeſt the ſimple out of the mire and duſt: thou putteſt downe the mighty from their high ſeate, and exalteſt ſuch as are meeke and of a lowly minde. Make me therfore meeke and humbly, patient, and content, and to accept what thou vouchſafeſt to lay vpon mee for my triall; for this I know and acknowledge, O Lord, that though I be poore, thou giueſt riches: though I be weake, thou makeſt ſtrong: although I bee blind, and ſee not the ſucceſſe of thy louing kindneſſe, thou canſt open the eies of my vnderſtanding by the experience of thy readineſſe to relieue me in euery diſtreſſe and miſery.

Oh Lord, mine aide is of thee, my comfort in thee, and all my ioy commeth from thee. Grant therfore (ſweet Lord) that I think not the cõtinuance of this my hard eſtate to be long, or burdenſome vnto me: but may willingly accept the ſame as moſt ſweet, light and wholeſom for me, & of a ſhort time; alwaies referring to thy good pleaſure whether thou wilt raiſe me vp, or keep me low, whether thou wilt leaue me in this diſtreſſe, or relieue mee with the comfortable dewe of thy bleſſings. Thou knowest what is moſt neceſſary and expedient for me: and therefore do

with

with me what thou wilt; send me helpe when thou wilt, and as thou wilt. Lo here I lie at the gate of thy goodnesse and mercy, still looking for thy stretchedout arme to remoue that, which not of malice, but of loue thou hast laid vpon me. Lord for thy mercies sake, giue me not ouer, leaue me not altogether helpelesse, take not thy fauour vtterly from mee. But as thou hast fatherly corrected mee, so vouchsafe louingly to imbrace mee againe, sweet God for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

A short Prayer to be often said in trouble.

When thou wilt (O Lord) remoue this heauy burthen from me, renew my comfort, and driue away the cares of my hart by the hand of thy louing kindnes, whom by my sin I haue offended. Come againe vnto me, O Lord, in loue, shew me thy louing countenance, take away these miseries which I haue deserued. And as in loue thou punishest, to the end I should forsake my sinne: So Lord I

(being ſorry for my ſinnes) heartilie pray thée to giue me grace, and comfort againe, through the ſame thy loue, for Jeſus Chriſts ſake, Amen.

O Lord increaſe our faith.

A Prayer to be defended from enemies.

If thou take God to be thy ſtay,
Thy foes ſhall not thy ſoule diſmay:
But if elſe-where thou looke for aid,
The ſimpleſt will make thee diſmaid.

The Motiue.

IF it be poſſible (as much as in thee lieth) haue peace with all men, and offend none. But if it fall out, that the world hate thee without cauſe, take it ioyfully: but if thou haſt deſerued it, bee ſorry and ſeeke vnity and concord quickly, leſt ſuddenly thy aduerſaries entrap thee in thy way, and ſo diſcredit thee. The moſt iuſt men haue been wrongfully accuſed & haue (guiltleſſe) been condemned in many and ſundry things, as Chriſt himſelfe (the patterne of all integrity, the Sauiour of the world) was accuſed of drunkenneſſe, of

working

working by the power of diuels and such like, yet praied he for his enemies. So likewise pray for your enemies, and doe for them what lieth in you: as to feed them when they be hungry, giuing them drinke when they be thirsty, cloathing and harboring them. Bless them that curse you, do good to them that hate you, and pray for them that hurt you: so shall you haue recompence at the hands of God: and in any wise seeke not to reuenge, for it is the office of God. Serue him, and hee will bless thee, and will saue thee out of their hands. *Saul* could not hurt *Dauid*, although hee were his mortall enemy, in respect that *Dauid* put his trust in God. Reioyce not at thine enemies fall, neither be glad when hee decayeth; but pray for his amendment: And God (as he hath promised) will be thy rocke and deliuerer, thy sheild, and horne of thy saluation, and thy refuge from their cruelrie. For fearing him, thine enemies shall feare thee: fiue shall chase an hundred, and an hundred shall put a thousand to flight; for the Lord hath respect to them that loue him, and keepe his Couenant. Yea, as the smoke vanisheth, so shall he driue them away: and as wax melteth at the fire; so will he

make

make thine enemies to periſh at his preſence. Truſt in him faithfully, and feare not the force, the tyranny, the malice, the enuy, the ſiniſter practiſe and miſchieuous policies of any man. Put thy truſt in the Lord, and verily he ſhall defend thee.

The Prayer againſt enemies.

KEepe me, O God, from the hands of ſuch as go about to doe me hurt, and vndeſcretely waite to take away my life: for many there be that hate me, ſeeke my ſhame, my deſtruction and ouerthrow: inſomuch as without thine aſſiſtance, thy protection and aide, I ſhall not eſcape their hands, I ſhal not auoid their tyranny, they will obtaine their deſires, and accompliſh their deuices to my vtter vndoing; Lord, they are many more then I can number that ſeeke to doe me euill: yea, and ſome of them my neighbors, and familiars, and ſuch as I nothing ſuſpected; and not the leaſt of them but is of power and ableneſſe to deſtroy mée; yea, as it were to eate me vp, vnleſſe thou take part with me againſt their fury; but if thou be on my ſide, I care not who is againſt me, then ſhall I not feare what

man can do to me. Why should I therfore feare such as now go about to hurt me, that indeauour to discredit me, and to ouerthrow my goings? They shall not preuaile, they shall not haue their desires accõplished which they intend against me. O Lord be on my side, and then will I not say in my heart: They are so many and so mighty, that I cannot escape them; so politicke, that I cannot preuent them. My trust is in thée, and vnto thee I flie in all their assaults, who art a castle and fortresse so strong that there is none (be he neuer so victorious) that can preuaile against the least that trusteth in thée, and resteth vnder the shadow of thy wings. Wherefore Lord for thy Son Iesus Christs sake receiue me, who come vnto thée (as the strength of my being) humbly beseéching thée to looke vpon my cause, to consider my troubles, and to weigh the sorrowes of my heart. Lift vp thy self against the furiousnes of mine enemies, drive backe and confound mine aduersaries thine own self: fight thou against them, that fight against mée. Turne their deuices and wicked imaginations from me, either to their amendment, or to their owne hinderance. Let the weapons, which

they

they lift vp to hurt me withall, rather pierce themſelues, and the malicious wordes which they vtter to my reproach and diſcredit, redound to their owne ſhame. Let ſuch as ſeeke to perſecute me without a cauſe, bee diſcomfited and driuen backward. Giue mee patience to beare their cruelties, conſidering that there was neuer any (no not the moſt righteous) but haue been ſubiect to the euill deuices, ſlanderous wordes, and impious practiſes of the wicked, whoſe tongues are full of guile, and the poyſon of Aſpes vnder their lips, who were not aſhamed to ſpeake moſt opprobriouſly of thine owne ſelfe (ſweet Ieſus) who waſt void of all offence: yet ſhew they thee and thine Apoſtles. Wherefore I, who am a wretched ſinner, and of no reputation, cannot but take theſe extreame dealings of mine enemies with a greater patience, with great humility, and more hearty thankes, for accepting mee as worthy to bee of the number of ſuch as the wicked doe hate and grudge at. But moſt ſweet and gracious Lord, as thou ſuffereſt for a time ſuch railing, backbiting, menacing wordes, euill opinions, and miſconceits ſo farre to preuaile againſt mee,

for

for the better enuring of my fraile nature to beare greater troubles: So vouchsafe of thy mercy to preserue me from all such enuious hearts, and malicious tongues, and defend mée from all bloud-thirsty men, and from the hands of such as go about to hurt me, that although the arrowes of their wrath light on euery side of mée, I may not be dismaied, but so much the more encouraged to beare it by thine owne example, that in the end in stead of them it may please thée to chuse out and appoint, (as fit familiars for mée) such as may bée faithfull, godly, vertuous, religious, louing and friendly: that both in a godly feare of the one, and zealous loue of the other, I may beare my selfe, by thy example and grace, so vprightly in al my doings, as mine aduersaries take none aduantage against me; but séeing the sincerity of my life, and soundnesse of my conuersation, they may be altogether ashamed; and not so much as to mutter any thing against mée, much lesse deuise any thing to hurt me withall, or to ouerthrow my doings: and that the godly, and such as are of the houshold of faith, may be glad and reioyce at my constancy, loue my company, desire my

conse-

conference, frequent my familiarity, and cleaue faithfully vnto me, and I vnfainedly vnto them; that the vngodly, and ſuch as hate the righteous may bee aſhamed of their euill dealings againſt me.

O Lord ſtrengthen my faith and arme me with continuall hope in thee, whereby I may be able to withſtand all the cruelties of mine aduerſaries, in ſuch ſort, as they may know it to bee thy ſelfe who fighteſt for mee, and defendeſt my cauſe againſt their fury. Behold (O Lord) my truſt is in thee; thy rod comfort me, and thy ſtaffe ſtay mee vp, that I fall not into their hands, by truſting in mine owne ſtrength, which is as a broken reed; in mine owne policy or wiſdome, which is foliſhnes before thee, or in the helpe or friendſhip of man, which is vaine, and fallible. But lead thou me, & guide me in all my doings, cogitations and words: leſt I erring from thy Commandements, inclining my heart to vanities and vice, mine enemies take iuſt occaſion to ſay, Ah, ah, wee ſaw it with our eyes: and bring vp an euill report of mee, and that deſeruedly. Oh Lord guide mee in all truth, eſtabliſh in my heart true deſire, and ableneſſe to

walke

walke vprightly in all my waies, in humblenes of minde, not in pride: lest they say he is so haughty, he knoweth not himselfe. Preserue me from drunkennesse, lest they say, hée is now out of the way of discretion, hée his beside himselfe, we haue now fit opportunity to worke our wils on him, and so set on and hurt mée. Vouchsafe to kéepe mée from the dangerous desire of fleshly lust, from haunting the place suspected or polluted with vncleanesse: lest they (taking iust occasion by my lewd behauiour) speake that which indéed may redound to my shame and deserued infamy. Finally, O Lord, kéep me from all euill, that although by reason of any corruption, I be naturally inclined to wantonesse and excesse, thou wilt giue me sobriety, lowlinesse, loue (euen to mine enemies) chastity, wisedome and discreet vnderstanding both of their willes and mine owne weakenesse: that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole course of my life in sincerity and godly behauiour, magnifying thy holy name, who so regardest the prosperity of thy seruant, that thou sufferest him not to fall into the hands of such as

would

would eate him vp. And let not the aduerſaries of thy truth, O Lord, vniuſtly reioyce ouer mée, taunting ly and contemptuouſly mocking mé, as they are wont: vnleſſe thou thinke it conuenient for me. I am in thy hands, and do confeſſe it to bée great and good reaſon, that thou ſhouldeſt doe with mé what ſéemeth beſt to thy fatherly will, accounting this thy triall of my patience to proceéde euen of thy mére loue: and therefore if thou wilt, that they ſet vpon me, or follow me to kill me, to perſecute me, to laugh and ſcorne at mé, to frame oppробrious ſpeéches and deuices againſt mee, let thy will be done. Yet vouchſafe to continue my defence, my ſtrong Caſtle, (and as it were) the pillar of a cloud ſtanding betwéene me and them, as thou ſtoodeſt in the wilderneſſe betwéene the tents of the Egyptians, and the tents of the children of Iſrael, that the Egyptians could not preuaile againſt them, but were ouerthrowne in their owne imaginations. Lord if thou wilt, thou canſt turne their hearts, thou canſt mollifie the hardnes therof, thou canſt turn their hatred into loue, and their malice into good will: thou canſt giue them in ſtéed of hearts to

worke

worke wickednesse, merciful and godly mindes, I referre it to thy heauenly prouidence, & wholly commit my selfe into thy hands, humbly praying thee, for thy Son Iesus Christs sake, to deale with mee and them according to thy mercy and louing kindnesse, and not after our deserts. Be thou mercifull vnto me, and euermore mightily defend me vnto my liues end, conducting me vprightly in all my waies, for Iesus Christs sake, Amen.

O Lord increase our Faith.
And euermore mightily defend vs.

A short Prayer for defence against our enemies.

LOrd I am a sinfull creature, and haue deserued thine indignation against me: yea, I confesse that I haue deserued many & great punishments: yet Lord for thy mercies sake, turne thee vnto mee, and haue mercy vpon mee, let not mine enemies preuaile in their mischieuous deuices against me: I am in thy hand, and they are within the compasse of thy power, stay their fury, let them not take effect in their deuices against me, but for thy Son

Iesus

Jeſus ſake, ſtand betweéne vs, and put them backe. And as I haue offended thée by naturall blindnes, ſo by the wozking of thy holy Spirit, I ſhall riſe to thée, and liue in thée again, thorow Jeſus Chriſt our Lozd; which vouchſafe to grant, that they may not onely not preuaile, but be aſhamed and flie: ſweét God, Amen.

O Lord increaſe our faith.

A Prayer when a man taketh a iourney.

Before thou take thy iourney, pray
That God by Chriſt will guide thy way.

The Motiue.

FOraſmuch as the earth is repleniſhed with many perils, and ſudden dangers: whether we ride or goe, whether we work or be idle, we haue great cauſe to take diligent regard, that when wee take a iourney, wee deſire inſtantly the Almighty God to conduct vs, as hee vouchſafed to conduct and proſper *Abrahams* ſeruant, in fetching a wife for *Iſack* his ſonne; and *Toby* by the hand of his Angell *Raphael*, in his iourney to *Rages*;

Rages; defending him from many dangers, and especially from the fish which was like to haue deuoured him. To whose protection and defence, if wee commit our waies, and repose vnfainedly our defence in his fatherly care, hee shal likewise send his Angel to take such charge of vs, that no kind of danger shal preuaile against vs; especially, if wee faithfully pray for his aid, behauing our selues godly and vertuously, not prouoking his anger, by enterprising that which is either vncomely or vnlawfull; but to be doing good as S. *Paul* who behauing himself godly in al his iourneies, faithfully and often professed, that the right hand of the Lord mightily defended him. The like care hath hee surely of all such as trust in him, and direct their waies according to his will.

The Prayer for a prosperous iourney.

ALmighty God and most mercifull Father, who guidest and defendest all those that in thy name walke and trauell in this world, vouchsafe to stretch forth thine hand ouer mée thy poore creature, lead mée and conduct me in this my iourney which vpon occasion

caſion forceth me to vndertake. And conſidering that the paths (yea euery corner) of this wretched vale of miſery are repleniſhed with innumerable perils and dangers, both of body and ſoule, wherin without thine aſſiſtance, protection and aide, without the helpe of thy mighty hand, and outſtretched arme, we cannot but fall and periſh, walking and wandring in the troubleſome & dangerous coaſts of the earth, where robbers, theeues, & ill affected perſons in great number ſecretly lurk violently to take, not only our proper ſubſtance and goods, which by the great labour and ſweat of our bodies wee haue gotten, or otherwiſe by thy prouidence are giuen vs, but our liues alſo if they be not preuented, and wee by thy good and fatherly prouidence defended: I humbly beſeech thee O God Almighty, if any ſuch lie in wait in the way at this time, grant me foreknowledge, that of thy meere mercy I may happily auoid their pretended enmill, either by betaking mee another way, or being defended vnder the ſhadow of thy wings, may ſo encounter with them, that by the force of thy right hand I may ouercome them, being of mine owne ſelfe of no force, neither

ther lieth it in the strength of our own hands to put back or ouercom such, as in this wicked intent rise vp against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that ouercommeth for vs, and saueth vs. Vouchsafe therefore, O Lord, thy holy Angell to go with me, let him goe before me, and direct me to saue me, preserving me from all dangers, as he did thy seruant Toby, going into a strange country. Conduct me safely (sweet God) in the name of thy Son Iesus Christ, that my business may take good successe, and I may make a safe and prosperous returne without hurt, either by the mercilesse & great waters, by wild beasts of the field, or by any other casuall meanes. Saue mée from the stroke of thunder, from lightning and tempest, preserue and keepe mée as the apple of thine eye, vnder the shadow of thy wings from the waues of the wicked: that accomplishing the end of my iourney, I may effectually finish, and with happy successe end my businesse, and by the omnipotent conduction, prosperously return againe according to thy will without hurt of body or soule, for Christ thy déere Sonnes sake, Amen.

O Lord increaſe our faith.

A thankeſgiuing after returne.

At thy returne giue God the praiſe,
Who ſtill conducts thee in thy waies.

CONſider what dangers thou haſt eſcaped, in paſſing the perilous places of the world; no place or time beeing without his danger. And therefore at thy returne either vnto thine owne home, or to any other place of reſt, bee not vnmindfull to giue God hearty thankes for his gracious protection, and fatherly conduction. So ſhall hee our heauenly Protectour euermore bee mindfull to direct thee in all thy waies: But forgetfulneſſe of his louing kindneſſe therin, purchaſeth his diſpleaſure, and ouerthroweth thee vnawares. We ſee how many perils we are ſubiect vnto: ſome falling from their horſes, or their horſes falling on them, break their legges, their limmes, and bruiſe their bodies in ſuch ſort, as ſometimes inſueth preſent death: yea oftentimes a ſlip on the ground in the plaine way, breedeth hurts to many. So that I ſay, theſe caſualties conſidered, wee are bound to bee

care-

carefull to serue God, who preuenteth all these dangers, and preserues vs from all euils both of soule and body. Let vs not be therefore forgetfull to craue Gods protection at all times, and in all our trauel, and yeeld him thanks for his safe protection.

The Prayer or thanksgiuing after returne.

I Thanke thée, O most louing and most mercifull God, that it hath pleased thée to giue mée prosperous and happy returne from this my iourney, by whose mercifull protection I haue escaped many and sundry dangers, which do abound in all corners of the earth; and hast giuen me such successe in my businesse, as I trust shall be to the best: and hast of thy goodnes and méere mercy, brought me againe to mine owne home and resting place to recreate and rest my weary members. I thanke thée, O mercifull God, for protecting and saning mée thy silly creature from all perils, from drowning by water, from the stroke of thunder, and blasts of lightning, from the clawes and and iawes of wild beasts of the field, and for defending me from théeues, robbers, and men of bloody conditions, and for preserning me from hurt of [illegible], and many other casualties, which the miseries

of this wretched world doe miniſter, and whereby I haue both ſeen and heard of diuers to haue periſhed: I doe acknowledge it to be thine onely goodneſſe, thine vnſpeakable loue and meer mercy, that I haue eſcaped them, not able ſufficiently to praiſe thee for the ſame, nor to yeeld ſufficient thanks for thy fauour therein. But ſweet Lord, I humbly referre ſuch laud, honor, glory, and deſerued praiſe, as my weakneſs can yeeld. Giue me power and ableneſs to praiſe thee as of right I ought, through Ieſus Chriſt our Lord, Amen.

O Lord increaſe our faith.

A thankeſgiuing to God the Father, God the Sonne, and God the holy Ghoſt, worthy to be often ſaid.

Giue thanks to God who did vs make,
And to his Sonne ſo deare,
Who dia our ranſome vndertake;
With the holy Ghoſt ſo deere.

The Motiue.

ALthough we cannot ſufficiently praiſe God our heauenly Father for his great loue, in making and creating vs in the beginning to his owne image and likeneſſe, and that when wee were not: yet let vs humble our ſelues with dutiful obedience, as good children to a louing father, praying

ing for grace to ſet forth (as much as in vs lies) his praiſe: with *Dauid* ſaying, Great is the Lord and maruellous worthy to be praiſed, who made Heauen and Earth, the Sea, and all that therein is; who keepes his couenant and fidelity for euer, giuing vs for his Sonne Ieſus Chriſts ſake, all things for our vſe in time conuenient: as firſt by placing of the ſtarres in heauen, with the Sunne and Moone, their courſe and orderly motions, the hearbs of the field, and due manner of their ſpring, fading and withering againe. 2. The ſea ſo inuironed, compaſſed, and (notwithſtanding the rage and force thereof) kept within the limits and appointed bounds; with the fiſhes ſo infinite therein both ſmall and great, and the ebbing and flowing thereof, which all ſerue only for the vſe and ſeruice of man: yea, and without the which man could not continue. Yet eſpecially and aboue all things, ſo great was his loue, that he ſpared not for our ſakes, to giue his only Son euen to die moſt vndeſeruedly vpon the croſſe for our redemption. Which loue of the Father therein, as it moueth, or ſhould moue a great deſire of thankſgiuing in vs, ſo doth the obedience of the Son giue vs a greater occaſion of thankſgiuing, then the tongue of any mortall man can expreſſe. By whoſe acceptance of the pangs

of death came the remiſſion of all our ſins, as witneſſeth the holy Ghoſt, the water of life, which being ſprinkled on our hearts, procureth vnfained loue, whereby we haue acceſſe (through Chriſt our only Mediatour) to God the Father. Conſider the vnſpeakeable patience of Ieſus Chriſt, only for our ſakes making oblation, euen of his owne body to paciſie his Fathers wrath (the benefit whereof is ſo infinite, that no tongue can ſufficiently ſet forth, for redeeming vs from the puniſhments due to our tranſgreſsions, which no ſacrifice elſe could obtaine) to make vs one with God the Father againe, continuing our onely Mediatour and interceſſor vnto the end. Wherefore praiſe God the Father who made vs, praiſe God the Sonne, who hath redeemed vs, and praiſe God the holy Ghoſt, who hath ſanctified Gods elect, and giueth light vnto the harts of all ſuch as ſerue the Lord vnfainedly.

The Prayer, or thankſgiuing to the Trinity.

O Almighty God, maker and creator of all things, conſeruer of all that thou haſt made, and protector of all that loue thee (who in the beginning madeſt all things of nothing, which all reſt in thy hands, and in thee haue their continuance

tinuance and being, and without whose prouidence they should conuert againe to nothing:) wee yeild vnto thee all laud, praise, and glory; and vnto thee ascribe all power, maiesty, and dominion; who rulest all things, worldes all things, and disposest all things, according to thy will, to thine owne glory, and to our vnspeakeable and vndeserued comfort, who are as Pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken, and castawaies.

Lord thy hand guideth all things, preserueth all things, and giueth all things for our vse, most disobedient and stifnecked children, and through thine infinite mercy and vnspeakable loue, thou vouchsafedst in the beginning to place vs in the garden of happines, where we should haue continued, had not our first parents by transgression made forfeiture thereof, and so highly displeased thee, that thou repenting of the making of them, diddst drowne the whole world for mans sins sake, and yet, so tender was thy loue, so soone was thine anger conuerted into a desire of our saluation, that thou vouchsafedst to send into this world, Iesus Christ to redeeme vs into thy fauour againe. O surpassing loue, where the offended doth seeke attonement with the

offender. For which thy ſingular loue and mercy infinit, we cannot ſufficiently thanke thée, O God of all comfort: nor thée ſweét Sauior Jeſus Chriſt for thy obedience, for thy great humility, and ardent deſire of our reconciliation and eternall ſaluation. Lord increaſe my faith, and ſend me thy grace, and induce mée with thy holy ſpirit, that I may heartily render, and continually yeeld all poſſible thanks vnto thée, not only for creating, keéping and preſeruing vs hitherto: but alſo for reaching vnto vs thy hand of loue againe after our great and long diſobedience. I thanke thée, O Sauior Jeſus Chriſt, Redeémer and Sauiour of ſoules, who refuſedſt not, but moſt willingly acceptedſt for our redemption from hell and eternall death (being then thine enemies) the oppróbrious death of the croſſe among notorious offenders: being often ſpitefully intreated, buffeted ſpit at, reuiled, and moſt iniuriouſly handled, not for thine owne (ſweét Jeſus) but for our offences, for our ſins, yea to purchaſe that by thine obedience, which we loſt by wilfull rebellion againſt thy heauenly Fathers precept and will. O God Jeſus, we thanke thée, that thath pleaſed thée to leaue the ſacred manſion of thy Fathers right hand and celeſtiall being,

being and putting on the base attire of a seruant to walk in the troublesom paths of this miserable world; thinking it yet no robbery to be equal with God (though leauing his heauenly habitation for a time) according to his prouidence and heauenly fauor to suffer here in this vale of misery, in this desert of sin, most cruell and most shamefull abuses, onely for our sins, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserued displeasure towards vs for the same, but thy death only, and the sacrifice of thy precious and vndefiled body vpon the altar of the crosse: who willingly suffered it the same for our sakes, notwithstanding they were so grieuous, so intollerable and odious, that by reason of the extremity and anguish thereof, thou wert constrained to sweat water and bloud.

O surpassing loue, O loue, without the which, the hatred of thine omnipotent father had not been appeased, nor remoued from vs. O loue, without the which we had been barred of all accesse vnto the seat of mercy, and wonted fauor of Almighty God. and continued in his heauy displeasure, to our bitter destruction, death and damnation. O sweet Iesus,

O moſt louing comfoꝛter, giuer of health and reſtoꝛer of life, how can we but pꝛaiſe thée, how can we but loue thée, how can we but magnifie and extoll thy holy name foꝛ euer? ſo tenderly louing vs, that by thy meanes (without our deſires oꝛ deſerts) we are reſtoꝛed from death to life, from the deſerued diſpleaſure of our creatoꝛ, to his vnſpeakable loue and fauour, without which we had periſhed eternally both bodies and ſoules. We haue attonement now with him, whom befoꝛe we had ſo greatly offended, God our maker, without whoſe fauour we fall and without whoſe helpe wée periſh and paſſe to nought. O ſwéet Jeſus, thou haſt taken vpon thée, not only to die foꝛ our redemption, and to riſe againe foꝛ our iuſtification, and to place vs in the ſwéet manſion of thy heauenly knowledge: but haſt pꝛomiſed to continue our Mediatour to thy heauenly Father foꝛ euer, while we moꝛtall men, liue as ſinners in this vale of miſery, making continuall interceſſion foꝛ vs, that hée will vouchſafe neuer to withdꝛaw his louing countenance from vs his pooꝛe creatures, but to be our caſtle, ſtay, and ſtrong refuge vnto the end.

O Lord Jeſus Chꝛiſt, wé giue thée thanks, not only foꝛ that thou haſt been foꝛ a time here pꝛeſent with vs on earth,

to

to manifest thy selfe vnto vs by the visible shew of thy humanity, but for making the cause of thy comming certainely knowne vnto vs, which was indeed (in that thou was very God) to call vs from blindnes and error (wherein we walked according to the will of Satan (to take hold of thy miracles and wonders: which thou so apparantly didst worke, to declare and manifest thy selfe to be our redeemer and aduocate, and to confirme the same in our hearts by faith, as thou diddest in the harts of thy disciples, who notwithstanding they were present with thee, continued neuertheleſſe in darknes and mis-beleefe, without the working of thy holy spirit in them, whereby they confessed thee to be very Christ, Son of the liuing God, & only Sauiour of the world.

Among all which thy great benefits, O good Jesus, we yeeld thee all possible thanks for that it hath pleased thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the Gospel of comfort, the word of truth, the food whereon our soules may continually feede at full, without the which wee had been left vnto our former darknes, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from

the beginning to be caried into blindnes and error (wrongfully interpreting the parables and darke ſentences of the Goſpell) through the ſame thy loue thou haſt left vs a continuall Comforter, euen the holy Ghoſt, proceeding from the Father and thee, who in the likenes of a Doue deſcended from heauen vpon thée, and ſhewed himſelfe vpon the Apoſtles in fiery tongues. Oh holy Ghoſt our Comforter, we yéld thée moſt humble thanks, that (through the gift of thy grace) wée haue our hearts prepared, our vnderſtandings lightned, and mouthes opened to conceiue rightly thy word, to declare abroad the wonderfull things of thy law, and manifeſt the ſecret myſteries of the kingdome of God. Thou art the true light, and the light of truth, without the which it is impoſſible to pleaſe God the Father, or to haue acceſſe to God the Sonne, who together with thée O holy Ghoſt, art but one God in eſſence, though three in perſon. Make our hearts pure, make vs cleane, ſanctifie vs, and ſcale vs among the number of the elect and choſen: that when we ſhall approach vnto the ſeate of iudgement, we may receiue through the merits of Jeſus Chriſt, not only the ſtipend of ſeruants, but the reward of obedient children, euen the inheritance

ritance of the kingdome of heauen, there to rest with thee, O Father our Maker, and with thee, O holy Ghost our comforter and sanctifier, for euer and euen To whom be praise, and eternall glory, world without end, Amen.

A Prayer to be said before the receiuing of the Communion.

Before thou come this Table neere,
Prepare thy selfe, make conscience cleere.

The Motiue.

THere is said sufficient in a Godly exhortation set downe in the Booke of Common prayer to stirre vp the minds of all well disposed persons, willingly and zealously to come to this holy Table; whereunto before wee come, wee ought to addresse and prepare our hearts, to put off all rancor, malice, wickednes, and all kinde of vice, with the workes of the old man, which are disobedience and sinne; and to put on the new man, which is righteousnes; comming thereunto in a pure and clean heart, abounding with loue, peace, faith and charity, that we may receiue it to our comfort, Reade 11. Chapter of the first to the *Corinthians*, from the 20 verse vnto the 29, and there shall you finde, not only the manner of the institution and

right

right celebration thereof; but alſo how we ſhould receiue it with heauenly profit: the danger being likewiſe manifeſted, which hangeth ouer the head of the vnreuerent and vnfaithfull in receiuing the ſame; to the exceeding comfort and conſolation of the godly, and to the vtter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to his holy table, forgiue all men that haue offended thee: not for a time, but euen from the bottome of thy hart to bee at one with all men in perfect charity, ſincere in faith, putting away all hypocriſie, diſſimulation, doubting and vnſtaiednes, being prepared in earneſt and hearty prayers, ioyned with true repentance and purpoſe of amendment, that thou maieſt faithfully eate the body, and drinke the blood of Ieſus Chriſt in the remembrance of his bitter paſſion for the clenſing of thy ſinne; that thou maieſt through his mercy, be receiued into the number of thoſe, whom from the beginning of the world hee hath choſen, and by their obedience accounted worthy to bee his; and ſo poſſeſſing that peace in thy ſoule which paſſeth the vnderſtanding of man, thou maieſt yeeld praiſe and thankſgiuing vnto Ieſus Chriſt thy redeemer, and only author of thy ſal-

uation

uation in the congregation of the faithfull, without intermission.

A Prayer to bee said before the receiuing the Sacrament of the Lords Supper.

O Lord Iesus, the Son of the euerliuing God, and louing Father, who hast voluntarily, and of thine owne accord, offered thy most sacred body, and shed thy most precious blood vpon the Crosse for the redemption of vs men, most wretched, sinfull, lost and reprobate, not only through the originall fall of our first parents, but by our owne most rebellious actuall sinnes: and hast left vnto vs this holy Sacrament, as a pledge and assurance, that through thy death all that truely partake of this sacred and heauenly institution of them; apprehending the mystery thereof, and applying the same vnto our hearts by faith, shalbe partakers also of the benefit of thy sauing vertue, and the fruition of life and glory in the heauens with thee after this mortality.

Accept vs now, O Lord, and make vs all worthy receiuers of this holy Sacrament; clense and purifie our hearts and affections from sinne; and giue vs thy holy spirit to helpe our weakenesse,

that

that we through conſtant faith may receiue and eate this ſanctified bread, and drinke of this bleſſed Cup, in a holy and reuerent remembrance that thy Body was crucified, and thy Blood ſhed euen for the remiſſion of our ſinnes. And grant that it may ſo effectually worke in our ſoules, as that we may euer hereafter liue in all holy and heauenly obedience vnto thée, mortifying the old man with the luſts thereof, and bée more and more renewed in the new man; hauing alwaies before our eyes, the crucifying of the Body, and ſhedding of thy Blood vpon the Croſſe, and apply the ſame to the waſhing away of our ſinnes, and the reformation of all our imperfections, that wee may henceforth feare to offend thée, and truly indeauour to ſerue and pleaſe thée, according to thy heauenly will, in all the future courſe of our liues. And finally, receiue the crown of that heauenly and eternall glory, which thou by thy death haſt freely purchaſed for all that through a true and liuely faith receiue this holy Myſtery.

O Lord increaſe our faith.

At the receiuing of the Bread, ſay thus.

O Sweet Jeſus, as thou haſt giuen thy fleſh to be the bread of eternall ſalua-

tion:

tion: so vouchsafe to worke in me by a liuely faith, that I (receiuing the same) may be, and euermore continue in thée, and thou in me. Amen.

O Lord increase our faith.

At the receiuing of the cup say Thus.

O Lord vouchsafe, that as thy blood was shed to wash me a sinner, from the corruption of old Adam; so grant that it may through a liuely faith take effect in me: wash mee from the filth of sinne, and renew in mée the fruits of righteousnesse, that I may become a fit member of thée, liue and die in thée. Amen.

O Lord increase our faith.

A prayer after the receiuing of the Communion.

Amend thy life, giue thanks to God,
Abandon sinne, auoid his rod.

The Motiue.

VSe not the manner of many, who in the day wherein they repaire vnto the holy Table of the Lord, do not only lightly esteeme the weightines of the matter, but lewdly giue themselues to wanton company, gadding here and there to banquets and tauerns, and loosely (aboue other daies) giue themselues to vnseemely behauiour:

behauiour: but remember the promiſe thou haſt made to God, to become a new man, to leaue all wantonnes, and to cleaue to godlineſſe of life. Be not like a dog that turneth to his vomit, or the ſow to her wonted wallowing in the durt of ſinnes, but bee holy, as your heauenly Father is holy Seeke the Kingdome of God, and the righteouſnes thereof, and all things ſhall be giuen you: and as the true members of Chriſt, in the end we ſhall reigne with him in eternall glory.

The prayer after the receiuing the Communion.

O Thy omnipotent and moſt mercifull Father, I thy ſilly creature praiſe thée (not able to yéeld thée thanks ſufficiently) for thy vnſpeakable fauour and louing kindneſſe, in féeding mée at this time with the ſpirituall fóod of the Body and Blood of thy Sonne Ieſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, and to giue him euen to the death euen for mee. In remembrance whereof, hée hath willed vs to eate his body, and drink his blood, to the end by faith we ſhould be vnited and knit vnto his body, and being waſhed from all our ſinnes through his blood, leade a new life. Vouchſafe I

humbly

humbly pray thée, for his sake to endue vs with thy holy Spirit, whereby hereafter casting aside the works of darknesse, wée may walke in the true light of thy holy Spirit, in the number of thy chosen and elect children, waiting faithfully when he shall come againe for our deliuerance out of this mortall life. And whilst wée liue here, vouchsafe vs vnfained desires to be partakers of that his holy institution, and (through thy holy spirit) to lead our liues according vnto thy heauenly will in all things, kéeping our bodies vndefiled, as fit receptacles for so heauenly food, that our soules may enioy the benefit of the mystery thereof by faith, through Iesus Christ our redéemer. Amen.

O Lord increase our faith.

A Prayer to bee said for him that is sicke, necessary against Satan, who is then most ready.

When sickneſſe ſore oppreſſeth thee,
Repaire to Chriſt, take Phyſicke free:
He cures the ſore that Satan makes,
And ſadneſſe that the body takes.

The Motiue.

IT pleaseth God often to lay the heauy burden of sickneſſe vpon the weakneſſe of our corrupt flesh, to the end hee may win

win the ſame to be ſo much the more ſubiect vnto the ſpirit: that the ſoule, the principall part of man, may be ſo pure and cleane, as in the end it ſhal appeare before him to honor, and not to diſhonor. And that it is the cauſe that he puniſheth thoſe whom he tenderly loueth, and letteth the reprobate and wicked inioy a further liberty of their health, and other their deſires here in earth, to the end, that (thorow his iuſtice) their fall may bee the greater and more iuſt. Wherefore take not heauily this croſſe, this fatherly correction of his; but rather imbracing it willingly, giue him praiſe heartily, referring thy ſelfe vnto his will louingly, patiently & faithfully. For it is a manifeſt token that thy correction is euen of Gods meere loue, (tendring thy ſaluation) when thou takeſt it with patience. Deſpaire nor therefore in this ſicknes of thine, neither thinke that God intendeth any thing thereby, but thy profit, the amendment of thy life, whereby commeth his loue, and thereby he ſaueth all that beleeue in him. Be faithfull therefore, call vpon him in the day of thy viſitation, and he will heare thee, pray to him, and he will heale thee, if it bee for thy benefit: and therefore muſt thou referre thy ſelfe to his prouidence, whoſe care ouer his ſeruants is ſuch, as he neuer ſuffereth

them

them to perish, but by sickneſſe, and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherein is nothing out vanity and affliction of spirit, labours, cares, troubles, enmities, debates, and daily subiection to many casualties. What is this life, but short and euill? All flesh must die; God hath so decreed it. Man is altogether vanity: his life a vapour, a bubble of water, hee passeth as a shaddow, liue he neuer so long. Prepare thy selfe therefore to die, that death take thee not vnawares: make thee fit for the Lords comming; that is, cast away the loue of wordly and transitory things, and be ready to leaue the world it selfe, and settle all thine hart vpon the world to come; wherein there shall be no sicknes, but continuall health; no death but life eternall, no sorrow but ioies without end: a place, that all the sicknes, all the punishments, the crosses, and calamities that can be here sustained, cannot deserue, neither are all pleasures of the world comparable to one moment of the celestiall ioyes, and therefore these willingly to be left, and the other earnestly to be desired. This is the place tha is prepared for the elect of God, being full of such ioyes as the eye hath not seene, the eare hath not heard, neither

can

can the heart of man comprehend the vnſpeakable riches of the glory, peace and endleſſe bleſſednes, that Ieſus Chriſt (that vnſpotted Lambe of God) hath prepared for all them that forſake themſelues (that is the world, with the pleaſures thereof) and cleaue vnto him: Cry vnto that ſweet Ieſus, as the theefe that hung on the croſſe with him, and as the Publican, and he will be mercifull vnto thee, and remember thee in his kingdome: he hath a watchfull eye ouer thoſe that betake them vnto his protection, and turneth their ſickneſſe and other chaſtiſements alwaies to their ſoules health. The right hand of the Lord ſtrengthen thee, the bloud of Ieſus Chriſt waſh thee, the holy Spirit comfort thee, and preſerue thee to eternall ſaluation, *Amen.*

The Prayer in ſickneſs.

O My gracious Lord and omnipotent Father, maker of all mankinde, thou through thine almighty power haſt created me after thine owne ſimilitude and likeneſs, and placed me here in this deſert of ſin, in the vale of miſery, where Satan vſurpeth dominion and rule, and ſeekes to bring men in ſubiection to his wicked and deteſtable authority, and hath ſet his miſchieuous miniſters to ſift mée, and ſeeke

seeke mine ouerthrow, and hath neuer left trying mee with sundry tentations, since I came into this miserable world: yea, Lord I haue abidden many and hard battels, cruel combats and assaults between my flesh which is ready to yeeld, and my spirit, which standeth in defiance of him and his wicked crue. But O Lord, now I see him busie, now hee bestoweth all his diligence to win me, seeing my body already shaken with thine own hand, and stricken with thy rod of correction, now I am as it were, at deaths dore, he spareth no trauell to try mée, no paines to pince me: he was neuer so busie (O Lord) and opportunity neuer so fit for his purpose, by reason of my present weakues. The grieuous sickues which hath taken hold of me, hath dried vp all my bones, & consumed my poore carkasse euen to nothing, whereby he perswadeth me, that thou thus visitest mée of meere malice. But sweet Jesus he is a lyer, and there is no truth in him: I know (and thou hast said it, that art truth it selfe) that whom thou louest, thou punishest: and Lord, so I accept it. Thou hast changed my health into sickuesse, thou hast pluckt mée downe, and cast mee vpon my bed; thou hast giuen me weakenesse for strength, not that either I

should

ſhould the rather yeeld to that mine enemy, or thinke that thou wilt caſt mee cleane away: but to the end to ſaue mee; not to kill me; to relieue me, not to put me from thee; to call me vnto thee, not to giue me into the hands of Satan. But ſweet Ieſus preuent him, turne all his venemous darts from me. Thou haſt broken the bow of his ſtrength, and triumphed ouer him vpon the croſſe: thou haſt ſtopped the gates of hell, ſo that whatſoeuer Satan ſuggeſteth to make me afraid, he ſhall not preuaile againſt me. Bee thou my ſtrength, ſweet Ieſus, in my weakneſs: be thou my health in my ſickneſſe, who in my greateſt danger come vnto thee, the author of this my correction, humbly beſeeching thee, that as thou haſt caſt me downe, thou wilt either raiſe mee vp, or giue me patience. Oh good Ieſus, the Phiſition both of my ſoule and body, let thy blood waſh the one, and thy mighty power relieue the other. Grant me grace, that in all willing obedience, I may refer my crazed eſtate both of body and ſoule vnto thy mercifull conſideration, whether it bee better for me to continue vnder this viſitation of thine, or receiue health again. Thou knoweſt Lord what is moſt conuenient for mee: deale with me not by iuſtice, but in mercy. For

I

I confesse (Lord) that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thee. I was obstinate, vnruly, and like an vntamed colt: and therefore hast thou iust cause thus to pluck mee downe, that I may rise vnto thee and confesse mine owne frailtie, whereby I stood too much in selfe-loue of this my filthy carkasse, which is the cause of all my rebellion against thee, which is the prison that holdeth (as it were captiue) my silly soule, that faine would bee dissolued, and rest with thee. Thou hast summoned mee, O Lord, I must appeare, thou cellest mée, I must come: nothing can keepe backe that thou wilt haue: all must appeare when thou arrestest. Wherefore, O God, in the name of Iesus Christ, send the holy Ghost into my heart, that it may labour with mee, and make all things ready in mée against that day, minute and moment, that it may strengthen mée in this my great weakenes, and wash me with the oile of comfort before I go hence, and be no more séene. O Lord, thou knowest all things, and canst doe all things, and thou canst send me health again whē thou wilt, or (when thou séest an houre fit for the dissolution of body and soule) accept me into the bo-

some

ſome of thy mercy, and receiue me into thy kingdom, which vpon the croſſe, good Ieſus, thou diddeſt euen with bloody paſſion purchaſe for all thoſe that vnfainedly beléeue thée & forſake this miſerable world; whereof, and of all the pleaſure thereof, grant me preſent forgetfulneſſe, and giue me, O Chriſt, a taſte of heauen and heauenly things. Onely grant me to call to mind the ſins of my youth, and frailties of all my life paſt, and vouchſafe me grace truly to repent them all, that thou Lord, maieſt with thy finger blot them out of the booke wherein they are written, and faſten them to thy croſſe, that thy bloodſhedding may remaine an euerlaſting teſtimony, that they by the ſame bloodſhedding are freely forgiuen me. O Lord abandon Satan, and all that is euil in me, that I may willingly accept this croſſe of thine, and be content euen with patience to continue the good time vnder the ſame, and when thou wilt haue me to appeare, to yéeld my body and ſoule into thy hands ioyfully, ſwéet Ieſus, Amen.

O Lord increaſe our faith.

A ſhort Prayer in ſickneſſe.

My God, my God, ſwéet Ieſus my Sauiour, looke in mercy vpon mée, pow-

poore and wretched creature; whose health is impaired, and sicknes increased, whose strength is become weaknes, and that hath taken fast hold vpon me: O good Iesus, consider my miserable estate, forgiue my sins, and giue me grace to frame my desire to serue thee, and faith in thee, to beate downe satan vnder my feet. Let not him triumph ouer mee: let thy victory, O louing Iesus, wherein vpon the crosse thou ouercamest him, be my victory. And let death haue no further power ouer me, then only to dissolue the soule from the body, wherein it is imprisoned and fast bound in the chaines of mortality, which thou hast decreed shall once againe passe to earth, by meanes of death, which flesh cannot auoid, and thou hast prescribed mee a set time to wander in this pilgrimage. And this thy visitation, O Lord, I accept as a louing remembrance for me, to be mindfull of my vnstable estate, it is only of thy fauor to call mee vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee for helpe in this extremity, I cry to thee for ease, and do humbly pray thee (as thou hast laid thy heauy hand of correction vpon me) to vouchsafe to extend the helpe of thy right hand, for mine amendment and

comfort againe, or elſe ſuch patience, as I may faithfully waite, when death ſhall approch vpon this poore carkas of mine; and that I may embrace the ſame with vnfained hope of changing my mortall life into life eternall, and my ſorrowes into the ioyes of euerlaſting bleſſednesſe through thee, and for thy ſake, ſweet Ieſus my Sauior, to whoſe protection and diſpoſing, I here betake me. Amen.

O Lord increaſe our faith.

A very godly and deuout meditation and confeſſion of our ſins, with humble requeſt vnto almighty God, that he will vouchſafe to eſtabliſh true repentance in out hearts, and of his mercy turne away the plagues which we iuſtly haue deſerued for our manifold iniquities: very neceſſary for all Chriſtians daily to remember in theſe daies.

Let vs fall downe with weeping eyes.
With one conſent (from heart) on knees:
Our ſinnes haue ſo deſerued thrall,
Nothing ſo ſure as ſudden fall.

LEt vs ſet as a glaſſe before the eyes of our hearts, the cauſe of the firſt flood, which was falling away from God and conti-

continuall working of wickednes; wherein the whole world is wonderfull workmanship (*Noah* with a small number of persons onely excepted) perished. Let vs likewise call vnto our remembrance the sudden destruction of Sodome and Gomorrah, with fier and brimstone from heauen, for disobeying the voice of the Lord pronounced by *Lot* for their repentance: wherein we may, as it were, behold before hand what will become of vs, without our speedy repentance; neglecting (as we do) the words and messages of the Lord reuealed vnto vs by his Prophets and Preachers, threatning plagues to follow our wilfull rebellion. Let vs not be like vnto the deafe Adder, stopping our eares from the hearing of our iniquity reprooued, which we imbrace with such greedines: but like relenting hearted *Ninuites*, put on the sackcloth of vnfained repentance, mourning for our many thousand sinnes, with fasting and earnest prayer from the lowest to the highest; and after the good example of *Dauid*, and *Iob*, prostrate our selues in heart with lamenting spirits before the mercy seat of our good God: who as he is not hasty in plaging (expecting our repentance) so will his punishment be the greater, without hasty and speedy conuersion. Let vs not therefore bee slow to

turne vnto him, let vs not defer from day to pay, according to the illuſion & wicked perſwaſion of ſatan, who would that wee ſhould be taken vnawares, for ſuddenly wil the wrath of God come, when we think not of it, and in his vengeance will he deſtroy vs. Yet ſo louing is he and mercifull, that if we call vpon his name, making our prayers vnto him, vnfainedly repenting vs of our ſins from the bottom of our hearts, he wil heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promiſe vnto *Iſrael*. The wicked King *Achab* humbling himſelf, and cloathing himſelfe in ſack-cloth, and ſleeping in haire-cloth, obtained pardon for his ſins. The mercy of the Lord is ſo great toward them that repent, the examples thereof are infinite in the Scriptures. The Lord had determined to deſtroy the *Niniuites*, but becauſe they repented at the preaching of *Ionas*, he ſpared them. Wherefore let vs ſpeedily forſake our ſins, and more and more grow in hatred thereof, vnfainedly cleauing vnto righteouſneſſe and holineſſe of life. Repent, repent, for the Kingdome of God is at hand. Euery one that ſaith, Lord, Lord, ſhall not enter into the Kingdome of heauen; but he that doth the will of God: turne therefore vnto the Lord in feare, and thou ſhalt be ſaued.

The

The Prayer for pardon of our sinnes.

O Lord vouchsafe to power the oyle of thy most holy Spirit, into the wounds of our harts, whereby the hardnes thereof may be so mollified, that wee may sigh and lament, weep, and euen rent our hearts at the consideration of the wicked and abhominable estate our life past, which is so far gone with the child: of selfe-loue, that without thy vnspeakable mercy, it is euen at the point to be deliuered into the pit of eternall perdition: giue vs grace (we humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sinnes and heartily to turne vnto thee, whose high displeasure we haue deserued through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards and children of the bondwoman, and without repentance barred from the inheritance which thy Sonne Iesus Christ hath purchased for all true beleeuers. We are disobedient children, and haue so much yeelded our selues to the desire of sinne, and walked according to the conuersatiō of the old man, which is corruption: so

farre degenerating from the lawes and diuine inſtitutions, following ſo much the will of ſatan, the luſts of the fleſh, and the vile allurings of the wicked woꝛld, that thou haſt caſt vs off as none of thy childꝛen; inſomuch as when we conſider the heauy and intollerable burden which by our vnrighteouſneſſe we haue deſeruedly heaped vpon our ſelues, in loſing the fauour of ſo louing and bountifull a Father, and ſo ſweét a Sauioꝛ, it dꝛiues vs into a great feare and terroꝛ, pꝛocuring a great diſlike and loathing of our ſelues foꝛ the time: but our nature being nothing but coꝛruption, falleth into a pꝛeſent foꝛgetfulnes of our end: & turneth foꝛthwith into his old vomit againe.

But moſt louing and euerliuing God, when the deſerued puniſhments which hang ouer our heads ſhall light and fall vpon vs foꝛ the ſame, what ſhall wée doe? It is pꝛepared and it is comming: wée cannot (by any deſerts of ours, but only by the interceſſion, mediation and merits of Jeſus Chꝛiſt, which neither auaileth without our true repentance) auoid it. Mollifie therfoꝛe our hard & ſtony harts, O Loꝛd, foꝛ thy Sonne Jeſus Chꝛiſts ſake, giue vs lamenting ſpiꝛits: indue vs with vnfained ſoꝛrow foꝛ our ſins, and make vs ready and willing to turne to

thée

thée vnfainedly. Our nature being vile, & our blindnes great, we are most apt euen with great obedience, care & diligence, to serue, to please, and to obey men of authority here in this world, by whose displeasure, there can arise but small or no hurt or punishment at all; & euen cry out, when they frowne, or grow in dislike of our doings: but we neuer giue our selues (or very seldom) to the fulfilling of our duties to thée by executing those things which thou commandest vs. Whereby we breake and forfeit that bond which thy Son Iesus Christ sealed with his precious bloud vpon the crosse: wherby he confirmed for euermore a league and peace betweene thée and such as forsake sin, and cleaue vnto righteousnes and truth. O vnhappy wretches that wée are, who being in the very bosome of so louing & so mercifull a God, should (yéelding vnto the desires of the flesh, the vanities of the world, & the will of Satan) be thrust out of thy presence, wherein consisteth all peace, all loue, and hope, quietnes of minde, patience, long suffering, meeknes, and all good whatsoeuer. But, wandring and going astray after our owne corrupt desires, what remaineth in vs but striefe, hatred, misdeeme, despaire, couetousnesse, adultery, witchcraft, contempt of thy lawes,

and all kind of euill, & to reſt as accurſed.

Lord we acknowledge, that ſinne and iniquity hath gotten the higheſt reome, it ſitteth and ruleth ouer all the corners of the earth: and righteous dealing, ſimplicity and innocency is condemned of many. Rot out therefore (good Lord) roote out of our hearts all hautines, deceit, wrongfull dealings, and euill imaginations: and plant in ſtead thereof, humility, iuſtice, and vnfained good will, and help one towards another. Let not Satan rule, let not the fleſh preuaile againſt the ſpirit, let not the world beguile vs, who are our mortall enemies moſt ſtrong, we moſt weake: inſomuch as they are not ſo ready to run vpon vs as we are prone to yéeld; they are not ſo politicke to deceiue vs, as wée are ignorant and eaſie to bée carried away from the light to darknes,

Forgiue vs Lord, forgiue vs for thy Sonne Ieſus Chriſts ſake, ſtrengthen vs with thy grace: wée haue erred, wée haue done amiſſe, wée haue followed too much the will of Satan, we haue yéelded too much to the motions of the fleſh, and too much imbracing the pleaſures of this world, whereby wée haue loſt the moſt ſwéet comfort of thy celeſtiall promiſes, who haſt ſaid, that who ſo obeyeth thy voice, in kéeping and fulfilling thy lawes,

ſhall

shall be most blessed, yea in all his waies, and in his going for & comming in, and in all things which he taketh in hand.

Oh swéet Lord, what darknes, what error, what corruption remaineth in vs, that we are so slow to do good, & so prone to do euill: & yet cannot lament our misery, nor bewail our estates, we cannot sigh nor sorrow at the forfeiture of so many sweet blessings, for incurring the penalties of infinit curses of thine, by disobeying thy wil & precepts, which thou inioyndst vs, in al things to fulfill & obserue.

But vouchsafe (good Lord) vouchsafe of thy mercy for Jesus Christs sake, to turne away thy heauy displeasure and punishment wh ch wee haue deserued, that they light not vpon vs for our misdeeds. Blot out al our iniquities, lay not our vnrighteousnesse, our vnthankfulnes and wilful rebellion against thée, to our charge; for if thou shouldst, Lord, what should become of vs, what might we looke for, as our iust reward, but death and damnation? O Lord, we do confesse, that for so sundry and bountifull benefits receiued at thy hands, such is our corruption, that we doe not only take them without thanks, vse them without care, but most foolishly, and vnaduisedly attribute the gift thereof to

ſome creature, and caſt the praiſe vnto him; or elſe we receiue them as giuen by fortune, and take not only the due honor from thee, but make the creature the author of that, that commeth onely from thee the only Creator and giuer of all things. O moſt ſweet Lord, ſuch is our ignorance, ſuch is our blindnes, and ſuch is the error that hath reſted and remained in vs euen from Adam, through our voluntary blindneſſe, which though wee imbrace, thou offereſt light, & we refuſe the ſame: wee are ignorant, thou giueſt wiſdome, and wee neglect the ſame, wee goe aſtray, thou calleſt vs, but wee refuſe to come. Lord, we are vnlike the vntamed Heifer which refuſeth the yoke, wee are like the deafe Adder, which refuſeth to heare the voice of the charmer, charme he neuer ſo wiſely, wee harden our hearts as the Adamant, we will not receiue thy gentle calling, thy fatherly admonitions and loning corrections. Thou commandeſt vs to caſt away the darknes of ignorance, and to put on the light of the Goſpell: but we ſtop our eares, we refuſe to heare, opening our eares, to pleaſures, & fixing our eies vpon vanity, erring in the paths of vngodlines, drinking the puddles of iniquity, and deſpiſing the ſweet water of life. Our harts are alwaies rea-

dy

dy to imbrace delights & fantasies, vtterly despising nurture, correction, & knowledge. Wee remember the time present, the time past, for which wee haue to answer, & the time to come in which we must answere (good Lord) wee thinke not on. Wee must consider that our time is like the flower of the field, to day fresh and faire, and to morrow cut downe, dried vp and withered. Wee consider not that wee passe as doth the shadow, and vanish as a bubble of water, as the smoake and waues of the sea. But we wilfully deferre the amendment of our liues vpon the hope of thy long sufferance, and consider not that thy wrath commeth suddenly. We consider not the sudden death of sundry, which being now most lustily, gay, and strong, are by and by dead, and laid with the substance of our owne flesh euen the earth, where the wormes possesse that which was so daintily fed with sundry fine delicates, and cloathed with nice, monstrous and gorgeous apparel, sumptuous attire, broidered haire, and setled themselues in stately high houses euen to the skies: their soules departing with the insatiable glutton, where is no water to coole the vnquenchable heate of thy displeasure against them.

O Lord, thou laughest at our vanity

yet

yet moſt ſorry to ſée vs to be led by the direction and hand-leading of Satan; whoſe deſire is to deuoure (if it were poſſible) euen thy chozen ones. But thou wouldeſt not that we ſhould periſh, thou deſireſt rather that we ſhold conuert & liue, thou reioycest not at the death of a ſinner: but there is great ioy in heauen of his repentance, wherunto though louingly thou cal vs, we go on ſtill in our wickednes. Thou giueſt vs knowledge of thy wil by preaching, and thine omnipotency thou manifeſteſt by thy creatures, both in firmamēt aboue, & in the earth & ſea below. But we vnderſtand it not, we beare it not away, conſider it not. The good which we ſhould do, we do not, but the euill which we ſhould not, that we greedily follow. Yet notwithſtanding all which out corruption, diſobedience, and wilfull wickednes, thou (of thy mercy abundant) ſo intirely louedſt vs, that thou gaueſt thine only begotten Son, to ſuffer the moſt ſhameful death of the croſſe for vs: and haſt ſet him as equal with thy ſelfe, euen at thy owne right hand, to the end he might make continuall interceſſion for vs vnto thée, and that thorow him we might haue attonement with thée, and acceſſe vnto

thee

thée for euer. Wretched sinners that we are, if we by our wickednes, rebelliõ and lewdnes of life, lose so great a benefit which he so dearely purchased for vs, euen thy wonted mercy & louing fauor, and make of none effect his dying for vs; what remaineth for vs, but euen the most fearefull sentence of iudgement in that day when al secrets shal be opened, and euery man receiue according to his deserts? To whom thou wilt say: Go yée cursed into the flames of eternall fier, prepared for the Diuell & his angels, which neuer shall bée quenched, where shall be continual weeping, wailing, anguish, and gnashing of teeth: When we shall be neither our selues able to plead the contrary, nor haue any aduocate to gainsay thee in thy iustice. Then shall we be sorry, then shall we lamẽt but too late. Then shal we heare thy most comfortable entertainmẽt of the godly, when thou shalt say, Come yée blessed, possesse ye the kingdome prepared for you from the beginning; where shal be nothing but ioy without ceasing, continuall gladnes, comfort & vnspeakable consolation, euen for such as clothed thée, fed thée, loged thée, and visited thée being in prison: them shalt thou embrace, them shalt thou meet in

the

the clouds, with moſt ſweet words of comfort: but ſuch as haue ſeen thée (euen the poore and little ones) to be ſicke & comfortleſſe, and haue denied them reliefe and aid, or hungry, and haue withheld food, thirſty and gaue no drinke, naked and haue not cloathed them: Such, O Lord, ſhall ſuffer hunger, cold, nakednelſe, and thirſt, with vnſpeakeable griefe of conſcience, which ſhall neuer haue end.

Oh that it would pleaſe thée therefore, O moſt mercifull God, of thy great goodnes, fauour and louing kindnes, to conſider of theſe latter dayes and perillous times wherein we liue, wherein iniquity hath gotten the vpper hand, charity waxeth cold, and loue banished from among brethren, and thy ſelfe ſweet Lord, euen the poore and little ones, the orphans and widowes not only relieued nore ſ dended, but trodden vnder foot, neglected and forgotten of ſuch as haue abundance.

Vouchſafe, vouchſafe, good Lord, according to thy promiſe, to ſhorten theſe dayes, leſt alſo thine elect be ſeduced with vanity, and forſake thée their only comfort. It is come to paſſe which thou haſt ſaid, that as towards the ſummer, trees and plants of the earth do bud, ſo before thy comming (to make vs ſo much more prepared) thou haſt promiſed to

ſend

send vs foreknowledge by sundry signes and tokens, both in the earth below, which hath (by thy passing as it were by) quaked already at thy presence, as also by the Sunne and Mone, and other thy creatures, apparantly shewed thy rod of vengeance to bee ouer our heads ready to strike. O Lord, we cannot but looke for vtter destruction according to the weight and abundance of our sinnes and iniquities, vnlesse it may please thee to shew thy mercy for Jesus sake in conuerting vs. We haue sinned, we haue gone astray, wee haue wrought wickednes in yeelding to the will of the flesh: but most sweet Lord, let thy light so shine into our hearts, that we may now begin to seeke only thy kingdome, and leaue the darknes of sin, grow to all goodnes, and be mortified, as touching the old man with his corruption: die to the world, and remoue Satan; that with godly desires wee may attaine vnto the perfect feeling of thy grace: and hauing obtained the pure vnderstanding of thy word, we may guide our liues by the rule thereof, that after the finishing of this our pilgrimage we may, through the merits of thy Son Jesus Christ, enter into thy kingdome of eternall glory, there for euer and euer to raigne, enioying the sight of thee

and

and to thy name, with the reſt of thy Saints ſing laud and praiſe without ceaſing ſweet God: Amen.

O Lord increaſe our faith, and giue vs grace vnfainedly to repent vs of our ſins, from the higheſt to the loweſt, that wee may heare to our comfort, Come oh bleſſed of my Father, enter into the ioy that ſhall remaine without meaſure, for euer and euer, Amen.

A prayer neceſſary to bee ſaid after, and at the end of all our prayers.

VOuchſafe, O Lord and merciſull Father (in whoſe hands reſt the hearts of men: who knoweſt what wee want before we pray: what wee will aſke before we ſpeake, and what we doe in all things) vouchſafe to forgiue mine ignorance, dulneſſe and ſlack comming vnto thee, the founta ne of all health and help. Increaſe my faith daily more and more, and kindle in mee the perfect gift of prayer, that I may at all times ſerue thee in truth: and vouchſafe that whatſoeuer I haue asked, according to thy will at this time, to giue me, and what I haue omitted vnrequeſted, for my ſelf, or any whom thou wouldeſt ſhould be commended to thee in prayer, vouchſafe euen for thy Sonne Jeſus Chriſts ſake graciouſly

to

to grant: for which and for all things else necessary for mee and them, for bodie and soule, I pray thee, as he thy Sonne hath taught vs saying:

Our Father which art in heauen, hallowed be thy name. Thy Kingdom come; thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs And leade vs not into tentation, but deliuer vs from euill.

O Lord increase our faith, and continue the same effectually in me and all men vnto the end. Amen.

Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy imbraceth him on euery side, *Psal.* 31.

Considerations touching thanksgiuing before and after meate.

Paul, before he would presume to eate, gaue thanks.

Christ likewise, before hee gaue the bread and fishes to the that were with him in the wildernes (yea although hee were Lord of all) looking vp to heauen, from whence commeth all goodnes, blessed it and gaue thanks, and brake it vnto them; the store being small, replenished many thousands, and left many baskets full: where-

wherfore take the bleſſings of God with thanks, and he will bleſſe & ſanctifie them.

A Prayer before meate.

O Thy bountifull God, vouchſafe to looke vpon our wants, and giue vs at this time thoſe things which may be to our comfort: ſanctifie theſe thy gifts, that our bodies being repleniſhed, wee may be thankfull, and enioy at thy mercifull hands the bread of eternall life, to the relicke of our poore ſoules, through Ieſus Chriſt our onely Sauiour, Amen.

WHen God hath fed your poore bodies, be not therewith puft vp with forgetfulneſſe what he requireth at your hands for his bleſſings, but in a reuerent and deuout manner, giue thanks; that he may continue his louing kindneſſe to your comfort vnto the end.

A Thankſgiuing after meate.

WE thanke thee moſt bountifull Lord, for this thy fatherly feeding our hungry bodies: ſo vouchſafe to feed our ſilly ſoules with the bread of eternall life, that after this life ended, we may aſcend where Chriſt is gone before, Amen.

Another

Another prayer to be said before meate.

ALL things depend vpon thy prouidence (O Lord) to receiue at thy hands due sustenance in time, conuenient. Thou giuest to them, and they gather it; thou openest thy hand, and they are satisfied with all things.

O heauenly father, which art the very fountaine and full treasure of all goodnes, we beseech thee to shew thy mercies vpon vs thy children, and sanctifie these gifts which we receiue of thy mercifull liberality, granting vs grace to vse them soberly and purely, according to thy blessed will: so that thereby we may acknowledge thee to be the authour and giuer of all good things; and aboue all, that wee may remember continually to seeke the spirituall food of thy word, wherewith our soules may be nourished euerlastingly, through our Sauiour Christ, who is the true bread of life, which came downe from heauen, of whom whosoeuer eateth, shall liue for euer, and reigne with him in glory, world without end, Amen.

A thanksgiuing after meate.

LEt all nations magnifie the Lord; let all people reioyce in praising and extolling

extolling his great mercies. For his fatherly kindnes is plentifully ſhewed forth vpon vs, and the truth of his promiſe endureth for euer.

The prayer.

VVE render thanks vnto thée, O Lord God, for the manifold benefits which we continually receiue at thy bountifull hand: not only for that it hath pleaſed thée to féede vs in this preſent life, giuing to vs all things neceſſary for the ſame, but eſpecially, becauſe thou haſt of thy meere mercy faſhioned vs anew into an aſſured hope of a farre better life, the which thou haſt declared vnto vs by thy holy Goſpell.

Therefore wée humbly beſeech thée, O heauenly Father, that thou wilt not ſuffer our affections to bee intangled, or rooted in theſe earthly or corruptible things, but that we may alwaies haue our minds directed to thée on high, continually watching for the comming of our Lord and Sauiour Chriſt, what time he ſhall appeare for our redemption. To whom with thée and the holy Ghoſt, bee all honour and glory for euer and euer. Amen.

O Lord increaſe our faith.

In

To the godly Reader.

I IN Penſiue plight
I put my pen to proue,
O Of ſlender skill,
What profit might ariſe,
H His heuenly heſt
To pleaſe, who ſits aboue,
N Now here ſet forth,
Before thy zealous eyes.
N Nought worth the phraſe,
Or fineneſſe, I confeſſe,
O Or for his wiſdome
Who compiled it.
R Regard it yet
(O Reader) natheleſſe
D Diſdaine it not,
The matter is but fit
E Each heart to haue
And hold in price I know.
N Now wiſh me wiſe,
Be not in ſpeech my foe.

Farewell.

Omnium in hoc vno verſatur ſumma librorū
Cæleſtem toto corde timere Deum.

A Table to find the principall *Prayers contained in this Booke.*

A Prayer to forsake our selues, and leane vpon God page 3.
A prayer to Christ p.ibid.
A prayer for the assistance of Gods holy Spirit p.5
A short prayer for zeal to pray. p.9
A morning prayer for the working day. ibid.
A short prayer to the like purpose p.17
A prayer for the Sabbath day morning p.20.25
A confession of sinnes p.66
A short prayer for forgiuenesse of sinnes p.58.
A zealous petition for the forgiuenesse of sinnes p.38
A prayer for wordly prosperity p.45
A prayer for the King p.17
A prayer for the estate of the whole Church p.52
A prayer for the increase of faith. p.73
A prayer for faith. p.78
A prayer against the Diuell, the World, and the Flesh p.88

A prayer for the helpe and assistance of God, in all our doings p.89
A short prayer for Gods direction p.95
A prayer for one afflicted in conscience p.96
A short prayer to the like purpose p.112
A prayer for a competent and necessary liuing p.113.120
A prayer after the hearing of the word of God p.121
A short prayer after a sermon. p.125.130
A thanksgiuing to God for his benefits p.131
A thanksgiuing for Gods gifts p.137
A deuout prayer for meditation, to be said in any common plague or sickneſſe. p.138
A prayer to be mindfull of death p.140
A prayer vpon the Letany p.148
A prayer for the fulfilling of the ten commandements p.153
A short prayer to the like purpose, page p 164
A prayer for the ordering of riches, page 165
A prayer to vse wealth as we ought, page 173
A prayer for a woman with childe, page.174
A prayer to the like purpose page 178

A thankſgiuing to God after the deliuerie. p.180
A prayer for wiſdome p.186
A prayer to the like purpoſe p.190
A prayer in miſery and trouble p.194
A prayer to the like effect p.199
A prayer to be defended from enemies. p.200
A prayer for defence againſt enemies 202
A prayer when a man taketh a iourny p.211
A thankſgiuing after returne p.214
A thankſgiuing to God the Father, God the Sonne, and God the holy Ghoſt p.216
A Prayer to be ſaid before the receiuing of the Communion. p.225
A prayer after the receiuing of the Communion p.227
A prayer in ſicknes againſt Satan p.231 238
A meditation or confeſſion of our ſinnes, p.240
A prayer to be ſaid after all our praiers p.245
Prayers before meate p.256
Thankſgiuings after meate p.256

FINIS.

A Pensive Mans Practise.

Or

The Pensiue Mans *Complaint and* Comfort.

The Second Part.

A Treatise most necessarie for *such as are any way afflicted.*

Wherein they may reape most sweet consolation and comfort, as well by sweet and familiar most godly conferences, as also by comfortable prayers in whatsoeuer calamities.

By I. N.

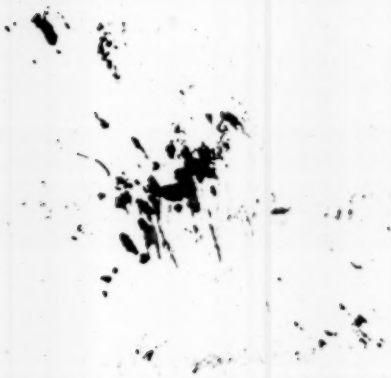
Psalme 34. 19.

Great are the troubles of the righteous, but the Lord deliuereth them out of all.

LONDON,
Printed by *I. H.* for *William Aspley.* 1623.

BRITISH MUSEUM

The Second Part.



To the Reader.

HAVE not (good Reader) compiled this ſimple peece of Worke to delight the worldly minde, but the inward ſoule of him that is any way afflicted. And if it be thy portion, whatſoeuer thou bee, diſdaine not to take view hereof; it may raiſe in thee patience in thy troubles, and patience ſhall

make that burthen easie which otherwise will presse thee down to despaire. I haue had experience of deepe crosses; and this hath beene my comfort, That *though many bee the troubles of the righteous, the Lord deliuereth them out of all.* There was neuer any left helplesse, that trusted in God. Therefore though thou bee deeply touched with troubles, faint not, but flie vnto the Lord, who sheweth himselfe a helping Father to such as call on him. And bee not dismaied at the multitude of sorrowes and afflictions, though they flow vpon thee as the waues of the sea: for as Christ commanded a calme of a most tempestuous sea, so can hee asswage whatsoeuer crosses. There are many comfortable Treatises con-

concerning this matter, and aboue all, the ſacred Bible is as a Garden fully furniſhed with infinite examples of Gods fauourable protection, releeſe, and comfort, in calamities; where thou maieſt gather approued ſalues for whatſoeuer ſore, and medicines for euery maladie. Yet if this poore Pamphlet may but in the leaſt meaſure comfort thee, I ſhall reioice. I haue contriued it after ſo familiar a manner, that I know the afflicted cannot but allow it, like it, and take profit by it, though the learned are furniſhed with gifts ſo far exceeding my poore talent, that they neede it not, neither the rich and ſuch as flow in the pleaſures of this life, but the poore that hunger and thirſt for their ſaluation in

Christ, whose portion it is to taste of deepest calamities, they delight onely in such labours, as may comfort them in their trials. Therefore (good Reader) accept this my good will, which would affoord any trauell to procure thy further comfort. Fare thou well in Christ our onely Comforter.

Thine in all Christian good will,

I. N.

THE PENSIVE MANS COMPLAINT, and Comfort.

Hope.

HOw is it with thee man? I haue seene thee long time very heauie, as though thy soule were cast downe, and that thou hadst no ioy: I haue noted thee so long in this sorrowfull and pensiue plight, that I thought it were not a misse to rouze thee vp a little, and to searche the cause of thy griefe: that if it be possible, thou mayest finde ease, and bee refreshed with new comforts. Tell mee therefore what is the cause of thy griefe: Is it sinne, or some notori-

It is necessarie that he that is in heauinesse should haue some mo-

tion to eall him to a conſideration of the cauſe,

ous crime? or is it want, pouertie, loſſe of goods, or friend, or any other outward croſſe, that toucheth thee ſo neere? Tell me ſimply, feare not, I am thy friend.

Penſiue man. I haue heard you, and would gladly anſwer you, but that my caſe requireth ſo long a diſcourſe: I feare it will bee too tedious for you to heare, and too grieuous for me to report.

Euery Chriſtian ſhould be at leaſure to doe good to his brother.

Hope. Stand not vpon theſe tearmes: I am at leaſure, and can afford time to heare for thy comfort: and therefore ſpeake briefly and to the purpoſe.

Penſ. I cannot denie your deſire, for that it may be, the prouidence of God hath ſent you for my conſolation: and therefore I will be bold to ſay what I feele, and content me with what I ſhall finde. And where you demand, whether the cauſe of my ſorrow be for ſinne, or for ſome outward croſſe, I cannot but acknowledge, that ſinne is the ground of all my ſorrow: forasmuch as I became accurſed for it before I was borne: and I haue ſo multiplied the ſame by mine actuall filthineſſe, that it hath drawne downe vpon mee a moſt heauie weight of iudgement, and an intolerable burthen of afflictions, which now lie ſo heauie vpon mee as vnleſſe I ſhould vtter them to ſome, and ſo receiue inward or outward comfort, I by no meanes can long vndergoe them, but muſt needs faint, and ſo fall more grieuouſly. And therefore, forasmuch as I

Sinne is the originall of all ſorrow.

It eaſeth the heart to reueale the griefe.

hope

hope you are hee that the Lord hath ſent to repaire my comforts, if you will giue patient hearing, I will vnfold vnto you the ſtate of my preſent diſcomforts.

Hope. I pray thee ſay on, bee not diſmaid, and the more plainly thou declarest it, the more ſhalt thou eaſe thy ſelfe inwardly: and the better ſhall I know how to apply things fit for thine infirmitie. Thou needeſt not bee aſhamed to reueale how God correcteth thee: for his deareſt children, in that point, haue gone before thee: And Dauid was not aſhamed to ſay, That hee was caſt downe, and that the Lord had deeply chaſtiſed him: neither did Job bluſh to recount his miſeries before men. And therefore haſt thou warrant to vnfold thy calamities: for thereby may grow thy comfort. Speake on boldly, and lay forth thy complaint openly.

Pen. Oh then, I would that all that feare God, heard my lamentable complaint as well as you, to ſee who could bee offended thereat, and not rather duly conſider my ſorrowes, and weigh what great griefe is in my ſoule! But lith it is expedient for mee to ſpeake, I will ſpeake, in hope that the vtterance of my griefes, may in ſome meaſure eaſe the penſiuenеſſe of my ſoule. I am a miſerable man, that is the ſumme of mine eſtate: a man full of wretchedneſſe. I taſte of deepe affliction, and no man careth for my miſeries, none

afforderh

affoordeth me comfort: I am a man vterly caſt downe, and none affoordeth the helpe of his little finger to helpe mee vp: a man deſolate, fed (as it were) with the bread of bitternesſe, eſteemed of leſſe value then an earthen potſheard lying on the dunghill, nor worthy (as it ſeemeth) to bee taken vp for any vſe. I may bee compared vnto a dead dogge, thought vnfit for the ſociety of men: a man ſuddenly fatted in conceit with the vnſauoury bread of pleaſing promiſes, neuer taſting the releeuing food of performance, whereby I am brought low: and therefore my wonted friends and kinſmen flie from mee, and forſake
2 Tim. 4.16. mee, as they did Paul: they ſtand a farre off, as if I were become a monſter vnto them: there is not one ſtandeth a ſound friend vnto mee, but moſt malicioully ſay of mee, The Lord of heauen is become his enemy. Thus they cenſure me, by reaſon of my pouerty and afflictions, as the Barbarians did Paul at Melita, who deemed him a wicked man and a murtherer, for that a Viper, a beaſt deadly venomous, caught him by the hand. But alas, what of their iudgement? The Lord of heauen ſeeth and iudgeth: and I care not for the iudgement of man. The world ſwaieth with the wealthy, it praiſeth onely the proſperous: the poore and oppreſſed men it reieeteth, as if they were baſtards of the earth: and therefore no marueil though I bee racked, rent, and miſerably

Pouerty is a heauy croſſe, it alienateth both friends and kinſmen.

miſerably tormented with the tongues of the wicked, conſidering that I am baſe, low, poore, wretched, penſiue, and full of aduerſities, whoſe portion is in this life to bee deſpiſed: and therefore naturall reaſon ſaith, Alas, why ſhould I liue in this diſtreſſe? why rather ſhould I not with for death? and why ſhould I not reioice if the graue were prepared for mee? for why, I haue no peace, no quiet, no reſt, no comfort, no aide, no ſtrength, no friend or helper, but on all ſides trouble: ſorrow within, and miſery without: therefore are my ſongs turned into ſighes, my recreation is weeping, my meat is mourning, and my drinke teares: why ſhould I not then indeed ſay with the Prophet Jeremy, whom the Lord ſanctified in his mothers wombe: Why did my mother bring mee forth, to behold with mine eies the labours and ſorrowes of the world? May, I, whom my mother conceiued, and brought forth in ſinne, may cry out, Woe, woe is mee: and vnto my mother, Why brought ſhee mee forth a childe of bitterneſſe and ſorrow? Why did I not end my daies aſſoone as I was borne? Why was I receiued in my mothers lappe? Why did ſhee feede and nourish me? Why did her paps giue mee ſucke, to liue in ſuch diſtreſſe and miſerie? Why had not the place of my conception beene my graue, and the place of mine euerlaſting abode? Then ſhould

I haue beene as though I had not beene at all. Oh, why was I not transferred from my birth to bee buried? Then ſhould I haue beene preuented of theſe miſeries: then ſhould I not haue beene ſo burthenſome vnto my parents, and a griefe to them that brought mee vp. It had beene good for me (I ſee) if I had learned a manuall trade when I entred into letters, or that the plough had beene my booke, and the goad my pen. Oh that my daies paſt were to bee recalled againe, or that I could redeeme the time that I haue loſt, that I might learne to liue, or that my daies had not compleat one yeere, that I might haue learned firſt to die! Oh that I had in theſe daies of bitternelle a fountaine of water in my head, I could finde cauſe ſufficient to powre it out in teares! I may lay with Iob, Let the day periſh wherein I was borne, and the night wherein it was ſaid, There is a man childe conceiued. But hee was iuſt, I vniuſt: my ſinnes haue betraied me, my guiltineſſe hath accuſed me: I ſtand arraigned and condemned in my ſelfe, and by my ſelfe, of ſufficient matter to deſerue a greater iudgement againſt mee, then I am able to beare: my God, whom I haue offended, hath found mee out in my ſecret euils: mine vnknowne wickednelle hath hee ſearched out, and hath taken iuſt occaſion to whippe mee for my faults: and now I finde it true, which that Almighty Ie-

houah

houah pronounceth of himſelfe, That he is a iealous God, a God that cannot abide his children to gad aſtray: and therefore he reclaimeth ſuch as he hath alone vnto, by croſſes and corrections, thereby manifeſting his wrath and diſpleaſure againſt ſinnes. In regard whereof hee afflicteth mee on all ſides, and my miſeries and calamities encreaſe yet daily, euen as though my God had decreed vtterly to ouerthrow me. But will the Lord abſent himſelfe for euer? And will he ſhew no more fauour? is his mercy cleane gone for euer? doth his promiſe faile for euermore? hath God forgotten to bee mercifull? Hath hee ſhut vp his mercy in diſpleaſure? I haue long cryed, and he heareth not: long knocked, and hee openeth not: long ſought, and finde no comfort. To whom ſhall I complaine then? I haue long and many daies, and that with inſtant ſuit and humble petition cryed vnto man, euen for the performance of his promiſe: but alas, to no end, the iſſue of all my hope is the beginning of deſpaire. Yet in all theſe miſeries I thinke vpon God, and yet am troubled and croſſed notwithſtanding. I prayed daily, and yet is my ſoule full of heauineſſe, which maketh me weary of my crying: my throat is drie, mine eyes faile, while I wait for my God. Oh wretched man that I am, whom all comfort ſeemeth to forſake, and on whom all creatures ſeeme

to

to frowne: the verie earth seemeth to deny mee such aid as shee largely giueth to other, affording mee no portion, as it were, in her, no not the breadth of a foot. I am worse than the sparrow that hath her being in the house top, more base than the Fox, that hath his caue in the earth without hire. But what should I complaine of this? Christ my Sauiour was in the same case, who was Prince of all: and therefore shall I grudge at these things, being worse than a seruant? No, but as I was borne a seruant to labour, and not to land: so by my labour I endeuour to liue, and yet I lacke: I till the ground of my calling, I manure my vocation after the best manner I can, and water it with industrie, godly care, and euen with sweat, yea often with teares, but it yeeldeth little increase: I sow much, but bring in little: I earne wages, but I seeme to put it in a broken bagge: So that I see, that neither is hee that planteth any thing, nor hee that watereth, but all is in the Lord that giueth the encrease. I haue stood in the Market place of the world, ready to worke in any mans Vineyard, I haue beene hired, and cannot receiue my penny for my labour, hauing wrought the heat of the day. My labours are simple and honest, painfull and expedient, and are not without glorious commendation of the prudent, yet they prosper not as other mens;

Christ seemed poore in this life.

All prosper as they are blest of God.

mens: I ſee many with leſſe endeuour flouriſh, and I fall: many with as ſlender gifts triumph, yet I am trodden downe: I ſee many reioice and ſing of their gaines gotten by leſſe induſtry, yet I ſigh to ſee my fruitleſſe toile: many flatter and are embraced, I wade ſimply and am reiected: yea, many through ſmall deſert are richly rewarded, yet am I after many rich promiſes ſent away emptie.

Two things aboue the reſt haue broken the backe of my comfort, Vaine hope and Delay: they haue forced me to hunger, and not to get wherewith to feede mee: to want, and haue not to be releeued: ſo that I ſee, that feare, and ſorrow, and mourning, weeping, and teares, muſt bee the rewards of all mine endeuours: I reſt, as it were, vpon a tottering and broken wall, toſſed to and fro with the violent flouds of moſt cruell miſeries. The hands that ſeemed earſt to hold mee vp, are now ſhortned or ſhrunke in: the lips that ſpake in my behalfe, are ſhut vp in ſilence, or ſpeake againſt mee. I am forſaken of all: I am as water caſt out and ſpilt on the ground, which cannot bee gathered vp againe: I am clad with care, and couered with reproch, and mine enemies reioice to ſee it: they clap their hands for ioy to ſee ſuch ill ſucceſſe of my labour: That is the man (ſay they) that tooke the Lord for his God, who boaſted of his hope, the end whereof is miſe-

Vaine hope and Delay, mighty enemies to a quiet minde.

rie. Oh what shall I say in these most miserable crosses? Hath the Almighty no respect vnto mine offering? Doth hee not regard the words of my complaint? Is there no place with him for my prayers? Shall I alwaies crie, and neuer bee heard? Shall I bee alwaies like the Doue that could finde no place for the sole of her foot? Shall all my daies passe in miserie? Oh wretch that I am! Whither shall I conuey my selfe? What course shall I take? To whom shall I make my moane? To the wealthy? To the hard hearted monied men? Alas, daily experience hath found them the mothes of a poore mans estate: they haue eaten vp many, they haue deuoured the very entrailes of men with their crueltie, and they haue consumed mee, who haue sought their aid: yet not to haue therewith to feed daintily, not to spend prodigally, nor to goe gorgeously, but euen to sustaine my selfe and many little ones, whose tongues without food would cleaue vnto the rookes of their mouthes, whose howling and weeping, whose lamentable cries and piteous moanes, if there be not to sustaine them, who can heare and not lament? who can see it and not sigh? who can consider it, and not consume with griefe? In this distresse, what shall I doe? I seeke friends and find none: such as before were ready to receiue me into their bosomes when I was in prosperity, now see

Men monied seldome comfort the poore.

ſee mee and ſay nothing, vnleſſe it bee in the way of reproach. The ſtrong needeth not the hand of another to hold him vp, but the weake: the whole needeth not phyſicke, but the ſicke: the rich wanteth not helpe, but the poore: but the ſtrong is aided, the whole hath phyſicke, and the rich hath helpe: but the weake goe to the wall, the ſicke are forſaken, and the poore periſh. This is the lone of our time: vnhappy is the man, and I the man, that haue experience of theſe things. Some will ſay, that Experience is the mother of Wiſdome: ſome of Folly: but I ſay, it is the mother of too-late-repentance, the daughter of vaine Hope, the nurſe of Deſpaire. Now to the end that my fall may bee the riſing of ſome falling, and to the end that my miſery may bee as a caueat to others croſſed, I cannot but ſpeake the more, though I cannot ſpeake what I feele. For the fire of mine afflictions burneth within mee, and the ſmoake of my contempt breaketh forth as the ſmoother of a fornace, my reproach is as a beacon on an hilltop, ſeene farre and neere, and yet my ruine reckoned as the fall of a ſtarued ſticke: many ſit and ſing, Hee is fallen, he is fallen. But yee that ſtand take heed leſt yee fall: for fickle is fraile Fortune, the reputed Father of your flourishing eſtate. The Almighty exalteth and bringeth low, hee depriueth men of promotion, and againe ſetteth them aloft.

The preposterous course of the world.

Experience the mother of Too-late repentance.

Ye that ſtand take heed leſt ye fall.

How

How ſaith the rich man then, I ſit and ſing, and ſhall not ſorrow? How ſaith the healthie and ſtrong man, I will eat and drinke, I ſhall paſſe the time and be merrie, I ſhall not be ſicke? How ſaith he that hath now many friends, I need not feare, for I haue enough to helpe mee when I need, and when I want, they will ſupply? Alas, my ſelfe might haue thus flattered my ſelfe, and indeed I did too much, till I was ouertaken ſuddenly, and then was the ſudden change the more grieuous. Againe, How ſaith the poore, the ſicke, the enuied, and hee that is in any ſort croſſed? I am low and cannot riſe, I am weake, and cannot trauell in mine affaires: I am enuied, and cannot eſcape danger, I ſee that this alſo hath his change, and therefore as it is a fooliſh thing to flatter our ſelues in felicitie, ſo is it great weakneſſe to diſtruſt in aduerſitie. And yet alas, when I haue thus preached vnto others, I my ſelfe can hardly digeſt mine owne counſell, but as one apter to perſwade than to bee perſwaded, I linger in a moſt wearieſome life: and the Almightie God knoweth when and how, to mitigate mine euils preſent, and hee can turne away the dangers to come: whereat I quake for feare what will become of mee. And when I call to minde my eſtate paſt: when I recount the time that is gone, that yeelded mee a contented releeſe in all things: and when

There is no certainty in any eſtate.

A mans eſtate certaine is to be preferred before a better vncertaine.

when I doe conſider how I was beſotted with a vaine hope of better things, raſhly loſing the beſt, comparing it to my preſent wants, I cannot but ſtagger in conceit, and reele to and fro in heart, to thinke of the weakneſſe that was then in mee. But alas, what of this? This is but the encreaſe of new ſorrow, and addeth nothing vnto my quiet: and therefore I will bee content to dwell in mine euils, and embrace theſe croſſes, vntill it pleaſe the Almightie to returne againe in loue. In the meane time I will liue as a Pelican in the Wilderneſſe, and like an Owle in the Deſert, at whoſe vgly ſhape all the Fowles therein gaze and make admiration: nay, I ſhall bee ſhut vp, as it were, in the cloſet of Crueltie, with the froward and furious, who will augment my griefe with their gallant vpbraids, and the more, to ſee them feaſt when I faſt, them to laugh when I lament, them to ſing when I ſigh, to ſee them ſolace themſelues with ſundrie delights, when I lie a comfortleſſe Joſeph in the priſon of deadly diſtreſſe: haue I not cauſe in this eſtate to powre out ſtreames of teares?

Hope. It is a moſt lamentable diſcourſe that thou haſt made of thy miſeries, and I am bold to cut off thy ſpeech a little, to giue thee, as it were, a breathing time, and withall I reckon it good for thee in this miſerable plight to repaire vnto God.

Penſ.

The best course is to flye from man to God.

Pens. You say well: for in man there is no helpe, but hinderance: no remorse, but rigour: and therefore it is my purpose to returne from man, who is miserable and mortall, and will lift vp mine eyes to mine offended God: and yet alas, how dare I cast vp my heart to the heauens, in hope of comfort? for hee hath shut vp the passage thereof from mee, and hath, as it were, dried vp the sweet springs of his sacred blessings; hee hath hedged mee in, as it were, with the thornes of bitternesse, yea hee hath taken mee, as it were, by the necke and beaten mee, hee hath on all sides afflicted mee, hee hath pluckt vp my hope as it were by the roots, hee hath broken mine enterprises, and cast my glory to the ground, and none can deliuer mee out of his hands. Alas, What meane shall I vse to appease him, and that hee may bee pleased with mee againe? I will repaire vnto him, and say: Lord bee mercifull vnto mee a sinner. Oh my God condemne mee not vtterly. I will humbly intreat him to contend with mee no more: it may bee hee will heare mee. But alas, What am I, that I should dispute with him? what argument can I wretch make with him? If hee say vnto mee, Thou hast deserued it: What shall I say? I cannot answer one of a thousand euills that I haue done, neither can I enter into thought what hee can lay to my charge, therefore will I hold my peace: I will keepe silence.

ſilence, for hee is wiſe in heart, hee is mightie in ſtrength, yea, his fooliſhneſſe is wiſer then men, and his weakneſſe ſtronger then men, and who at any time hath pleaded againſt him, and hath preuailed? Could Salomon match him in wiſdome? Could Sampſon compare with him in ſtrength? No, then will I referre my cauſe to him in meekeneſſe, if hee will that I continue afflicted, bee it ſo: if hee will that I bee ſtill in pouerty, I will be patient. And ſith it is his pleaſure that I ſhould bee diſappointed of my hope, I am pleaſed, let him deale with mee and diſpoſe of me as he will: for whether I liue, I liue vnto him: or whether I die, I die vnto him: ſo that whether I liue or die I am the Lords: and in what eſtate ſoeuer I ſtand in this life, his prouidence hath a working therein, and his wiſdome findeth out what is conuenient. Yet can I not but ſpeake, that my cauſe may appeare, and that my complaint is not without cauſe. The wilde Aſſe braieth not when hee hath graſſe, neither loweth the Oxe when hee hath fodder: And can I leſſe then ſpeake vnto man, in hope of ſome gracious conſideration of my caſe well conceiued? Such things as my ſoule refuſed in times paſt, as ſorrowes, ſighing, mourning, heauineſſe and teares, are now more common then my meat or drinke: and alas, what power haue I to vndergoe and digeſt all theſe euils? Is my

No man knowe h what God can lay to his charge.

my ſtrength as the ſtrength of ſtones: or is my fleſh as braſſe? Nay, there is neither ſtrength nor power in me: hope, helpe, and all comfort hath left me, and I float as a poore Moſes in the ſurging waues of miſery.

Surely I thinke it will not auaile mee to ſpeake any more vnto man, and therefore I will ſhut vp my complaint in my boſome, and within mee containe the bitterneſſe of my griefe for a time, wherein lie yet many hidden cauſes, which I will reueale hereafter: And all the daies of mine appointed pilgrimage I will wait vppon the Almighty, who is able (I know) to ſend mee a comfortable change. Although I know that while this corruptible fleſh is vpon mee, I ſhall haue ſorrow vpon ſorrow, and while my ſoule is within mee, I ſhall haue daily new cauſe to mourne: but I will ſpeedily turne my complaint from man to God, for hee helpeth him that hath no power, hee ſaueth him that hath no ſtrength, hee counſelleth him that hath no wiſdome, hee comforteth him that is in ſorrow: who although hee haue caſt mee into this deepe mire, though I become aſhes and duſt, though I ſeeme to bee a brother vnto the Dragons, and a companion vnto the Oſtriches, though my muſicke be turned into mourning, and my ſong into ſadneſſe, yet can hee by his all-ſufficient ſtrength, and his euerlaſting mercies, ouerthrow the mountaine of all my miſeries, hee can

Euery day bringeth forth his owne ſorrow.

can bring foorth riuers of new conſolations, out of the hard rocks of afflictions, and I that art now mourning all the day, ſhall ſing a new ſong, and that of his moſt mercifull deliuerance. Wherefore I will ſpeake no more in bitternesſe, but will conſult with you (ſith God hath raiſed you a comfort for mee) how and by what meanes I may finde my good God, and bee reconciled vnto him, who I know, hath ſuffered all these things to fall vpon mee, euen when I was foolishly waiting for helpe of ſuch as could not auaile me, whereby he hath turned mee backe from the euerlaſting pit, to bee illuminate with his ioyfull light in the kingdome of Jeſus Chriſt his deare Sonne. The cauſe why God afflicteth his.

Hope. I like well the concluſion of thy complaint: and it appeareth that thy heauenly Father hath viſited thee to a good purpoſe: for although thou being heat with the ruddiſh fancies of fleſh and blood, began to breake out into termes immodeſt, curſing the day of thy nativity, and ſo foorth: yet no doubt but the ſpirit of meekineſſe hath gotten the vpper hand in thee, and thou haſt finiſhed thy ſpeech with words of great conſolation: and therefore ſith thou deſireſt to conſult with me for thy greater comfort, I am very willing and ready to giue thee ſuch aduice, as may not only carry thee, and conduct thee, in the good way thou haſt begunne, but to encreaſe the portion of thy knowledge, and conſequently

sequently of faith, and so to leade thee, as it were, by the hand, to the most happie course, which thou shalt take in all thy crosses, bee they neuer so many and miserable.

Pens. In so doing, you shall doe that I haue long desired: for thus me thinks, that though my crosses bee seuere and cruell, though they continue without mitigation, yet I could bee inwardly comforted by a liuely hope of future release, and stand assured that these calamities would in the end bring mee comfort, I should vndergoe all afflictions with the more patience and ease: and therefore if you will lay downe some discourse vnto mee, how GOD hath wrought for other men distressed, and shew mee how ready and louing hee is to heare and to helpe, I shall attend, and giue both heed and practise.

The hope of future comfort easeth present griefe.

Hope. Thou hast already bewraied thine estate vnto the world, and lamentably complained vnto man, but I know thou hast found the bowels of euery mans compassion shut vp, insomuch as none affordeth thee but words, and those not tending much to consolation. What then? Now is the time to consider and consult what is best to be done, that thou rest not dissolute and careless what become of thee. And therefore as thou hast partly resolued, so I counsell thee to repaire vnto God, who although hee bee offended, will yet shew mercy: for it is not with

with him as with mortall man, hee reuengeth not euerie wrong, hee doth not caſt off vpon euerie offence: but like the father of that vnthriftie ſonne, receiueth againe him that ſtrayed, and louingly embraceth him that returneth to him. Wherefore it is thy way to recomfort thy ſelfe by a contemplatiue conſideration of Gods purpoſe in afflicting thee: for thou mayeſt not cenſure theſe euils, not the leaſt of them to come by chance, as the world often, and moſt raſhly and vnaduiſedly affirmeth: or that they befall thee by reaſon of the vnfortunate Planet vnder which thou waſt borne, as the ſtar-gazer fondly maintaineth: for that Lord Almightie, that high and incomprehenſible Iehouah, that euerlaſting Alpha and Omega, hee that was, and is, and is to come: hee is the Former, Framer, Creator, and Gouernour of theſe things. Who but hee made and prepared thoſe famous ſtarres in the Firmament, Arcturus, Orion, and Pleiades? Who did ſpread forth the heauens like a curtaine? who limited the North and South climates? who made the Sunne and Moone, but hee? And therefore let all men thinke that his creatures, which hee hath formed and placed to mans vſe for the diſtinction of times and ſeaſons, and to giue light vnto the earth, keepe euerie of them his ſphere, as a walke whereunto, as vnto a continuall taſke, it is tied by the omnipotent Commander, who keepeth

The Planets are no cauſes of good or bad eſtates.

it withont variation in the firſt courſe, ſo that they remaine all as ſeruants, doing their continuall labour for the behoofe of man, as other creatures doe, and are not as Gods or Gouernours of mans nature: neither can they diſpoſe of their inclinations, conſtitutions, and affections, or make them happie or vnhappie, but are ruled and commanded by God to ſtand or moone at his pleaſure. The Sunne ſtood ſtill in Gibeon, and the Moone in the valley of Aialon, and that for a whole day. So the Sunne at the commandement of the Lord retired ten degrees in the firmament, as a ſigne for Hezechias health, 2 King. 20. 10. which prooueth, that theſe creatures are as all other, euen the leaſt, ſubiect to the will of the ſuperiour Gouernour, who needeth not the helpe of ſuch weake meanes to worke the long or ſhort life of man, the happie or vnhappie eſtate of man, the poore or rich portion of man, or any matter belonging to the ſoule or body of man: but all commeth from his ſacred wiſdome and diuine prouidence, all men are in his hands, as the clay in the Potters, and hee frameth and forgeth of all formes, ſome to honour, ſome to diſhonour: ſome to bee rich, ſome to bee poore: ſome to bee high, ſome to be low: ſome to be reuerenced, and ſome to be deſpiſed: and euerie man muſt reſt contented with his portion, being good or bad, ſweet or ſowre: and

The Sunne and Moone ſtood ſtill, Ioſ. 10. 12.

The Sunne went backe in the firmament.

his

his decree, which from the beginning was made concerning thee, ſtandeth faſt for euer. And therefore bee not ſo hardie as to dreame, that thy conſtitution, inclination, good or bad ſucceſſe in thy proceedings, the proſperous or aduerſe iſſues of thine endeuours, thine eſtate poore or rich, proceedeth from the influence, domination, rule or power of theſe creatures: but that a diuine and ſupernaturall hidden cauſe worketh that in thee, which thou canſt not conceale, knowen to the world a hard and miſerable eſtate: wherein though the world afford thee no comfort, yet art thou bound by an inward bond of dutie, to acknowledge all thine infirmities, all thine afflictions, and all the croſſes which haue ſeiz'd vpon thee, to proceed euen from thine owne ſinnes and filthie corruptions, as buffets to rouze thee from the forgetfulneſſe of thy dutie to his ſacred Maieſtie, of thy roming and ranging aſtray after vaine and worldly things, following the winde of ſuperfluous deſires, in ouermuch negligence of thy calling: and in loue and great fauour did thy louing Father giue thee theſe gentle corrections, euen of mercie to reclaime thee from the way of ſinne, vnto a more ſincere and ſacred courſe of life; he calleth thee by his puniſhments from perill: hee calleth thee, and wilt not thou come? hee hath prepared a citie for thee, a beautifull citie, nay, hee hath giuen thee a kingdome,

We muſt acknowledge our croſſes to proceed from our ſinnes.

the Kingdome of peace, the Kingdome of ioy, the Kingdome of eternall conſolation. And to the end thou ſhouldeſt haue no loue to reſt in this baſe cottage of miſeries, to the end thou ſhouldeſt not bee ſubiect to the dangerous ſecuritie of a pleaſing eſtate here, wherewith hee ſeeth thee apt to bee entangled; hee hath, as it were, fettered thee with the ſhackles of aduerſitie, that thou ſhouldeſt not haue ſcope to dance after the muſicke and ſweet Syrens tunes of worldly happineſſe, which ſo enchanneth men of libertie, that they are thereby led, as it were, by a golden line, to the euerlaſting pit. But for thee, aſſure thy ſelfe, hee hath prouided an endleſſe, rich, and ſurpaſſing Diadem of abſolute glorie, if thou with patience beare this moment of triall. And bee not like the vntamed Heifer, to caſt off this his fatherly moſt light yoke: his chaſtiſements, though to fleſh and bloud they bee moſt bitter, moſt ſharpe and vnſauorie, yet are they full of ſpirituall ſweetneſſe: though they be accompanied with contumely and reproach, yet are they mixed with inward conſolation. The afflictions of fleſh and bloud are enemies to vertue, zeale, and true mortification. Thou muſt not conſult with fleſh and bloud, what is to bee done in matters of thy calamities: thou wilt then ſurely bee miſcarried, thou wilt bee led into a wrong courſe to releeue thy ſelfe. And therefore thou muſt alwayes

A ſecure eſtate in this life dangerous.

looke

looke vp vnto the heauens, where thy Redeemer ſitteth, and whence ſhall deſcend a thouſand meanes. Beware therefore of ſeeking ſtrange meanes to eaſe thee, they will deceiue thee, what ſhew ſoeuer they carry of comfort, vnleſſe thou flie vnto the Almighty by praier, entreating him they may bee ſeaſoned by his grace, and tend to thy good. And in this point mans negligence is not a little to be reproued: for in all afflictions, croſſes, and calamities, they firſt ſeeke the creature, and at laſt the Creator: and that is the cauſe that they often ſpeed not: but if it fall out as they deſire, as often it doth, to the more beſotting of fleſh and bloud, they giue all the glory to the creature, and the Creator hath no ſhare of the praiſe: it is a matter ſo apparent, that it needeth not more proofe. But for thy part, who ſtandeſt heere before the world a miſerable man, and euery man is content to haue a ſnatch at thine eſtate, and to reproch thee, and thou poore man muſt bee patient, but not as ſome are patient, perforce: but with meekenеſſe tolerate all their ſpeeches, with an inward elenation of thine heart and ſoule vnto thy Father aboue, who ſeeth euen thy thoughts, which if hee finde ſimple and without deſire of reuenge, hee liketh there to abide: yea, hee will then come and dwell with thee, hee will make his abode with thee, and comfort thee, and thou ſhalt haue ſuch

A fault in the afflicted to ſeeke the creature before the Creator for helpe.

Patience muſt not be perforce.

a ſweet gueſt of him, as ſhall turne all thy gall into honie, all thy mourning into godly melodie, and all thy ſorrowes into ſongs of praiſe. Here ſhall bee an inuiſible riches in thy outward pouerty, here ſhall be thy inward health in thy outward ſickneſſe, here ſhall bee thy caſtle of defence when thou art aſſaulted, and here ſhall bee thy comfort within, howſoeuer thou art diſcomforted without. This ſhall not the world ſee nor conſider, but ſhall iudge of thee ſtill after the outward appearance: as if it ſee thee poore, it ſhall ſay, God doth not bleſſe thee: if ſicke, That God is angry with thee: if enuied, Thou art an euill man. And therefore I muſt tell thee this, That thou muſt not looke for commendation and praiſe of man, when thou art in the fauour of God: but rather arme thee, ſo much the rather, with a reſolute contentation, to beare without pride or grudging euery burthen: ſo ſhall thy God either quickly eaſe it, or giue thee patience to beare it: for no euill tarieth long, and yet is the reward perpetuall.

The world iudgeth after the outward ſhew.

Penſ. Why ſhould I then refuſe the chaſtiſements of my God? for I ſee they are bleſſed whom hee correcteth: and although he make the wound, I ſee hee bindeth it vp, and healeth it: though he ſmite, he killeth not: all his corrections are in loue: and none that taketh delight in his owne ſaluation, can bee diſpleaſed with his caſtigation: none

that

that longeth for eternall life, can here loath a poore and miſerable life: for I ſee it is not honour, authoritie, riches, pleaſures, delights, wantonneſſe, and the moſt pleaſing eſtate here, that is one ſtep towards, but tenne thouſand from the heauenly comforts: neither is it a poore, bare, ignominious, reprochfull, vile, and ſeruile eſtate in this life, that can clogge the faithfull man from flying vnto, but rather heaueth him aboue the third, euen to the ſupernall heauens. What then? Shall I ſigh, ſorrow, grieue, mourne, or take in euill part the Lords handy-worke, tending to mine aduancement ſo farre, that from a priſon I ſhall bee preferred to a kingdome, from a dungeon darkneſſe to heauenly light, from ſeruitude to freedome, and from tranſitorie paine to endleſſe pleaſure: and that for a ſhort ſuffering? God forbid: I will reſt and relie vpon his prouidence, and commend mee to his mercies: for I now perceiue, that ſuch as grudge at the chaſtiſements of the Lord, doe giue infallible tokens, euen to the world, that they bee not the children of God, but of the world, ſuch as haue dedicated themſelues vnto pleaſures and delights, to eaſe, to ſecuritie, and to looſeneſſe of life: who after they bee touched with the finger of God, either by ſickneſſe, by pouertie, or by any other diſtreſſe or caſting downe, they fret and fume, they crie out, lament, repine, and murmure

Neither doth an hie eſtate further, nor a baſe eſtate hinder our courſe to heauen.

againſt God, wherein (woe is mee for it) I my ſelfe was here-while greatly faultie, who ſeemed to ſay in mine heart, That God dealt hardly in puniſhing mee: but ſince I haue duly weighed the matter by your exhortation, and thereby conceiued the cauſe of my croſſes, to bee my ſinnes, my groſſe and corrupt life, and mine vnſeemly conuerſation: I affirme, that it is good for mee that I am afflicted. For where before, I had pleaſure in vanities, in wantonneſſe and ſinne, I now loath and heartily abhorre my former wayes: and I call to minde, that in this point I ſhew my ſelfe like vnto the brethren of Ioſeph, who neuer called to minde their ſinnes, nor repented, till affliction came; Whereby it appeareth, that the children of God are bettered by affliction, becauſe it cleanſeth them from many euils, it renneth them, &, as it were, forgeth in them new bodies, new mindes, new ſoules, new affections: it maketh them like ware, pliable to receiue any impreſſion of diſcipline. And this knew not I, this felt not I, this taſted not I, neither had I any iudgement hereof, vntill it pleaſed my good God thus to humble mee: therefore muſt I needs ſay againe, It is good and neceſſarie, that I haue beene afflicted. Now ſaith my ſoule, The Lord is my portion, and I will truſt in him. I pray you let mee heare ſome comfortable diſcourſe of you, tending to comfort in affliction, that I

Affliction calleth ſins to memory.

may

may be yet more inwardly comforted in my outward miſeries, and, that other alſo may learne how to take aduerſities as they ought to be taken.

Hope. I will gladly doe it for thy ſake and the godlies, but to the fleſhly minded men, who haue not hearts touched with the griefe of theſe things, and that haue not the feare of God in them, my ſpeech will tend to little vſe. But, no doubt, the godly afflicted man, the diſtreſſed man, the grieued man, the miſerable man, the helpleſſe, and poore, may be thereby touched, and haue good motion to throw himſelfe downe before the Lord, in a true humiliation, with vnfained intent and endeuour, to reforme what is amiſſe in him, and deepely to ſearch all the actions committed by him, and to examine the very thoughts of his heart, which haue riſen againſt his duty vnto God: and in regard of his diſobedience herein, he cannot but ſay, hee is worthily puniſhed for his ſinnes, and louingly corrected of the Lord for his amendment: and ſo will the Lord wipe away all his miſeries, and hee will hold him vp, that hee ſhall not vtterly fall, hee will defend him, that hee ſhall not vtterly periſh: and though he trie him deeply, hee will not forſake him vtterly: though hee ſend not preſent manifeſt comfort, yet will hee come in a time conuenient, and will not ſlacke when moſt need is, for hee that keepeth Iſrael doth neither ſlumber

God often raiſeth the baſe, to performe mighty things.

ſlumber nor ſleepe. Therefore, when his diſtreſſed children thinke leaſt of comfort, it commeth ſuddenly, as it did vpon Dauid, who following his fathers ewes, was choſen to bee king of Iſrael. And who would haue ſaid, when Ioſeph was in priſon, bound and fettered, in Egypt, in a ſtrange countrie, where hee had no friend, kinſman, or acquaintance, that hee ſhould bee made ruler of that country? It is the Lord that prepareth the way to aduance and to comfort his children, that men ſhould not plead defect of any bleſſing. When Gedeon was threſhing of his fathers corne, by the wine-preſſe in Ophrah, who would haue ſaid, Gedeon ſhall deliuer Iſrael? His father was a poore man in Manaſſe, and hee the leaſt of his fathers familie, yet did the Lord call him from his baſe trauell, to bee the deliuerer of his people. Thus the Lord ſheweth himſelfe mightie, louing, and prouident, in aduancing the weake: hee declareth his mercy by helping the poore, and his exceeding loue in releeuing the miſerable: whereby that is confirmed which the Apoſtle affirmeth, where hee ſaith, The fooliſh things of the world hath God choſen to confound the wiſe, the weake things to confound the mighty; the vile things of the world, and ſuch as are deſpiſed, hath hee choſen, that no fleſh ſhould reioice in his preſence. Is there then not mercy with the Lord? Is there not power in the moſt high?

And

And is there not prouidence in the Almighty? Who then will ſay of the poore, of the weake, of the oppreſſed, of the miſerable, of the afflicted, of the priſoned and diſtreſſed man, The Lord ſeeth him not, the Lord regardeth him not, neither can the Lord deliuer him, ſuccor him, or releeue him? Cannot he that ſent water out of the flint ſtones, and out of the drie tooth, ſend comfort to his children fainting in their miſeries? Cannot he that made the Aſſe to ſpeake, open the mouthes of the ſimple, to giue glorie to the deliuerer? Cannot hee that watered Gedeons fleece after ſo miraculous a manner, ſend the dew of his grace, to mollifie the griefes, and comfort the hearts of the oppreſſed? And cannot hee that dried vp the Red Sea, drie vp all the calamities of his children? Cannot he that is All-ſufficient to doe all things? If he command, who will ſay, It ſhall not be? If he forbid, who will ſay, It ſhall bee done? Thou art poore, thou art oppreſſed, thou art beſet with many calamities: and heere haſt thou a helper, heere haſt thou an all-ſufficient and an aſſured friend: feare not then, for he neuer deceiued any, he neuer diſappointed any of his hope, neither brake hee promiſe with his at any time. Commend thine eſtate therefore continually vnto him, ſubmit thee to his prouidence, he knoweth all things, hee ſeeth thine eſtate, and conſidereth thy wants, farre better then

Nothing hard to be done to God.

God neuer breaketh promiſe.

then thy ſelfe: and aſſure thee, hee will not ſuffer any thing to befall thee, but according to his will: a ſparrow lighteth not on the ground without his permiſſion, neither ſhall a haire fall from thy head, but that hee hath firſt decreed it: hee foreſeeth euery mans beginning before hee is borne, euery mans eſtate before it bee reuealed, and what ſhall become of euery man, hee knoweth long before: hee dealeth moſt prouidently for his children, and turneth euen their teares into great ioy, and their lamentations into ſongs. And although oftentimes his working ſeeme ſtrange vnto flesh and bloud, and hard meaſure to be croſſes, yet God ſeeth it neceſſary: and therefore take it not thou grieuouſly to fall into troubles, to ſuſtaine miſeries, to endure croſſes, and to abide afflictions: neither thinke it ſtrange, as the holy Apoſtle S. Iames ſaith, for it hath beene the portion of Gods deareſt children from the beginning, and it will bee for euer found true, That great are the troubles of the righteous: and as true, That the Lord deliuereth them out of all.

God ſeeth that good which man miſliketh.

What greater danger could there be, then to bee in the fierie furnace, as Sydrach, Miſaach, and Abednego? yet the Lord ſo qualified the force of the fire, mortifying (as it were) the nature thereof, that it did nothing annoy them, yet conſumed the miniſters of their execution. What greater perill could there bee, then to bee in the Lions denne with

with Daniel? yet the Lord ſhut vp the Lions mouthes, that they could not hurt him, but deuoured his accuſers. It is much to bee in miſerie, in want, in ſickneſſe, and in ſores, with Iob: in hunger, with Elias: in thirſt, with Samſon: ſore and naked with Lazarus: impriſoned, with Ioſeph: perſecuted with Dauid, with Ieremie, with Peter: ſtoned with Paul, and infinite others: yet did the Lord deliuer them out of all their troubles. And therefore ſaith the Pſalmiſt, The godly walke thorow fire and water, but the Lord bringeth them into a wealthie place. And therefore Paul hauing experience hereof, reioyced alwayes in the Lord, when hee was moſt deepely vexed, and beſet with moſt miſeries. So did the reſt of the Apoſtles when they were hungrie and thirſtie, naked, beaten, and buffeted with fiſts, wandring vp and downe without any certaine dwelling place, being reuiled, and moſt ignominiouſly handled, being gazing ſtocks vnto the world, by meanes of their miſeries, yet were they patient, and bleſſed, euen when they were euill ſpoken of. They were eſteemed as the verie excrements and off-ſcouring of the world, hated and deſpiſed of the world, yet they grudged not, neither did they deſpaire, but depended vpon the promiſes, the loue, the power, and prouidence of their God: in whom (though they ſeemed outwardly to ſorrow) they inwardly reioyced: though

they

they ſeemed poore, yet made they many rich: though they ſeemed to haue nothing, yet they poſſeſſed all things. Such is the force of a found confidence in the Almightie, who in mercie worketh, by outward croſſes the inward comfort of his children, and ſheweth alwayes compaſſion according to the multitude of his mercies. Thou mateſt learne hereby to bee full and to bee hungrie, to bee eſteemed and to bee deſpiſed, to abound and to want: and in what eſtate ſoeuer thou art, to bee therewith content, and to exercile thy ſelfe in the Word and Law of the Lord, who trayneth out the way to that reſolute contentation, whereon thou mayeſt ſtay thine affections, that they breake not forth in thy trauells to diſtruſt in God, and to ſeeke ſuch meanes for thy releefe, as the Lord hath not ordained, and thereby ſlide into inordinate deſire of tranſitorie things, offending thy louing Father who intendeth all for the beſt, that hee layeth vpon thee. Therefore Paul being inwardly aſſured that God ſent all for his good, gloried and reioyced in his trauels, in his ſtripes and impriſonments, in his ſtonings, ſhipwracks, watchings, hunger, cold, thirſt, nakednelſe, pouertie, perils, and (as it were) in his often dying: wherein hee ſhewed that patience, which euerie of Gods children ſhould bee endued with, which was ſo ſtrong in him, that hee brake forth, and ſaid, That hee was not

only

onely contented, but was glad and did reioice in his infirmities, in reproches, in neceſſities, in perſecutions and troubles: adding further, When I am weake, namely, accounted weake, then am I ſtrong. What wonderfull effects doth faith and patience worke, in and for the children of God! How it doth comfort them, euen in their deepeſt calamities, thou ſeeſt; and therefore make thou profit of that which thou haſt heard. Whereunto I will alſo adde, what Jeſus Chriſt himſelfe ſpeaketh to comfort his afflicted. Reioice, and bee exceeding glad, ſaith hee, when for my ſake and the Goſpels yee are afflicted and perſecuted: for your reward ſhall bee great in heauen. And thereupon his Apoſtles departed reioicing from their perſecutors, that they were accounted worthy to ſuffer for the name of Jeſus Chriſt.

A queſtion whether hee that is afflicted for his ſins, may be ſaid to be puniſhed for Chriſts ſake.

Penſ. But here, I pray you, before you proceed any further, let mee bee reſolued in a doubt, which in your laſt words I conceiue to ariſe. They indeed that are perſecuted for the name of Jeſus Chriſt, I acknowledge may reioice, becauſe of their reward in heauen: But how may I make any application of this comfort vnto mee, conſidering that my pouerty, my want, my ſickneſſe, my reproch, my enemies, and all the reſt of my miſeries are laid vpon me, as before you ſaid, for mine iniquities, and to cleanſe me from my faults: ſo

ſo that it is a puniſhment deſerued, though laid vpon me in loue: and therefore can I reckon no reward due for my trials, as the holy Apoſtles, and the former godly, who ſuffered many things for Chriſt Ieſus ſake indeed.

It may be ſaid vnto mee, That my neighbours mooue accuſations againſt mee for ſome treſpaſſe done, my creditours vex mee for that I owe them, and all my troubles light vpon mee (as it were) by my owne procuring. I pray you counſell me herein, that if any comfort may grow vnto me by this comfortable ſaying of Chriſt, I may taſte thereof to my conſolation alſo.

Hope. Indeed it is a neceſſary point for thee to bee inſtructed and ſatisfied in: and therefore giue good heed to my ſpeech. Indeed it cannot rightly bee ſaid, That thy puniſhments are for the Goſpels cauſe, or for Chriſts ſake: for that it may not properly bee tearmed for Chriſts ſake, but where it is for the profeſſion of Chriſt and his Goſpell. But for thy comfort, and for the comfort of ſuch as fearing God, are in any ſort afflicted, whether it bee with want, with pouertie, with ſickneſſe, or hath fallen into debt by reaſon of inuitable occaſion, and reſteth willing and heartily deſirous to ſatisfie the ſame, and by his honeſt, painfull, induſtrious, and true trauell, endeuoureth to performe a good conſcience therein, and yet cannot attaine vnto the accompliſhing of his will,

will, to the ſatisfying of euerie mans greedie deſire: and by reaſon that hee cannot perfoꝛme what hee ought, there light vpon him troubles, as ſuit of Law, impriſonment, and ſuch like, hee muſt with patience accept his ſhare of the woꝛlds cruelties, and ſubmit himſelfe to the prouidence of God in well-doing. Yet to ſatisfie him, that he ſtandeth ſtill in Gods fauour, and that God ſuffereth all to light vpon him foꝛ the beſt, conſider thou, who art (as it were) the picture of ſuch a man, that all true Chriſtians, in the common and vſuall troubles of this life, as in ſickneſſe, baniſhment, need, pouertie, loſſe of goods, friends, dignities, diſobedience of children and ſeruants, wꝛongs, and in whatſoeuer other calamitie, may truly ſay they are afflicted foꝛ Chriſts ſake, ſo long as in their aduerſities and miſeries they endeuour in a good conſcience, without haulting with the Spirit of God, by any diſſimulate deuice, to perfoꝛme their duties: and wherein they come ſhoꝛt of perfoꝛmance, they running vnto God in Chriſt, may in his merits reſt teuly reconciled vnto the Father foꝛ their ſinnes committed: and ſo continue, alwayes willing without delay, as much as by any meanes lieth in them, to ſatiſfie ſuch as haue ought againſt them. The troubles that ſhall then follow, no doubt may bee accounted foꝛ Chriſts ſake, hee being thus become a true member of Chriſt: although it be often ſeene

How the troubles for our diſobedience, may be ſaid for Chriſts ſake

thꝛ

that Gods dearest children are many times crossed for their rashnesse, their negligence, for their slacknesse, and for sundry things committed against their neighbours: and therefore punished, by Gods permission, by the hand of man; but the man by whom they are so punished, doth it as a minister of the Lord, as was Pharaoh in afflicting the children of Israel, for offending their brother Joseph: and as were the persecutors of Dauid; and yet the punishers and persecutors are not iustified in their proceedings, but the punished and persecuted are the more happie, in that they are made thereby the more like vnto Christ by affliction: so that hee that is punished in fauour, as was Dauid, though for his faults, and not in iudgement, as were Cain and Saul, may bee said they are afflicted for Christs sake: for the most godly and sincere men, that are in manner wholly mortified, as touching the world, and who haue dedicated themselues (as it were) to the seruice of God, are not free from triall in this world, bu are touched with hunger, nakednesse, need, pouertie, labour, contempt, and such like: and the reason is, for that they bee not without naturall infirmities, which are seasoned with such fauourable crosses, to the end that they may appeare to bee the true seruants and souldiers of Christ, who as they haue put on the profession of Christ, so they must of

necessitie

necessitie put on the afflictions of Christ, for whose sake the world will hate them, and vomit out to their disgrace and slander all the opprobrious speeches that may bee, adding affliction to affliction, vntill they be so loden with calamities, that they euen in the loue of the heauenly happinesse, bee driuen to say, Wee desire to bee loosed and to bee with Christ: shewing themselues willing to goe quickly where they know all felicitie, and the summe of all vnspeakable ioy is laid vp in store for them, making account of this world but as of a prison, wherein they are shut vp: and as of a continuall warre, wherein they are continually assaulted, buffetted, and wounded. This doth affliction worke to the training of man to heauen. Bee not ashamed therefore of the crosse of Christ, of thy slanders, of thy reproches and miseries: for when thou hast sustained all that is possible for a man to suffer, they deserue not the least part of the ioyes prepared for thee. Therefore set thee in a strong resolution, patiently to beare whatsoeuer God shall lay vpon thee: and bee in the minde of Paul, who said, Yea though hee kill mee, I will put my trust in him. Nothing must dismay the constant souldier of Christ, no not death it selfe: and hope vnto the end, for it will one day bee satisfied with a perpetuall reward. Yet a little while and hee that shall come will come, and will not tarrie. The Lord knoweth the

dayes

dayes of the vpright man, and his inheritance is euerlasting. These thy light afflictions are but for a moment: and yet shall they cause vnto thee a far more excellent weight of glorie. And the time will shortly come, when thou shalt bee manumised and set at libertie: thou shalt bee deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. And in the meane time, the Lord himselfe shall put to his hand, hee shall prop thee vp, and in time of need, he shall stand with thee and guard thee: hee shall make thy bitter waters sweet, and thou shalt say, Hee hath heard mee in a time accepted, and in the day of saluation hath hee succoured mee: and with Paul thou shalt say, Blessed bee God, euen the Father of our Lord Iesus Christ, the Father of mercie, and God of all comfort, who hath comforted me in all my tribulations. He shall enable thee by thy godly experience, to comfort others in any affliction, by the comfort wherewith thou thy selfe art comforted of God: and when thou hast tasted this sweet consolation, thou mayest haue cause to imitate that sweet Singer of Israel in this song of praise, Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded me with gladnesse. The Lord shall alwayes bee with thee: and therefore if thou walkest thorow the valley of the shadow of death, thou needest not to feare, his rod and his staffe shall hold thee vp and comfort thee: hee shall pre-

pare

pare a Table for thee in the ſight of thine enemies: yea, in the view of ſuch as deſpiſe thee, he ſhall anoint thy head with the oile of comfort. Let this ſuffice for thy comfort, and to encourage thee to reſt and rely vpon the mercy, the loue, the wiſdome, and vnſearchable prouidence of the moſt high in all thy miſeries.

Penſ. Surely I heartily thanke thee, thou haſt highly exalted my conſolation, my ſoule is comforted beyond meaſure. And now I purpoſe earneſtly to ſeeke vnto the Lord, and faithfully to pray vnto the Almighty, and I will endeuour to frame my life vprightly before him: and though hee ſeeme not by and by to heare me, yet I know hee will awake vnto me at length, and will make my habitation proſperous. Though my beginning haue beene ſmall, yet ſhall my latter end be with great encreaſe: and therfore will I make triall, if I ſhall finde fauour in the eies of my God, if he will comfort mee againe, and ſhew mee mercy: but if he ſay vnto mee, I haue no delight in thee, behold, I will ſtand vnto his clemencie, and preſent my ſelfe vnto him againe and againe, and I will ſay, Here I am, doe with mee what ſeemeth beſt in thine owne eies. And I will draw neere vnto my God, and I know he will draw neere vnto me, I will cleanſe my hands, and purge my heart, and if it bee his pleaſure, I will ſuffer affliction ſtill. I will caſt my ſelfe downe before him, and

her

he will lift mee vp: I will humble my ſelfe vnder the mighty hand of God, that he may exalt mee in due time: I will caſt my care vpon him, for hee careth for mee: I will goe boldly vnto the throne of his grace, that I may receiue mercy, and finde fauour to helpe in the time of need: I will not bee aſhamed, nor feare, for I am fully perſwaded, that he to whom I haue committed my ſelfe, is able to keepe mee safe for euer: therefore am I reſolued to truſt in him, for hee can giue me abundantly all things to enioy. Though for a moment in his anger hee hide his face, with euerlaſting mercy will he haue compaſſion: and yet will I not forget to ſay with Dauid, Oh Lord forſake mee not ouerlong. I will fall downe before his footſtoole, for hee is holy: hee is mine hope and my fortreſſe, my God, in whom I will alwaies truſt. So I know hee will take me vnto himſelfe, hee will embrace mee in loue, hee will lay me on the ſhoulders of his ſacred prouidence, hee will binde vp my wounds, hee will cure my diſeaſes and refreſh my feebleneſſe, he will recomfort mine afflicted heart and ſoule, he will ſend me timely ſolace, and will put away all penſiueneſſe and mourning from me: therefore I ſay, I will fall downe before him, and will powre out mine heart vnto him, ſo ſhall hee heare mee and releeue mee. And then ſhall they that now gape on my miſeries, with triumphs and ſongs, ſee and perceiue

If we commit vs to God, he can keepe vs ſafe.

perceiue that great is my GOD, and worthy of all men to be praiſed for his exceeding mercies: and ſuch as haue ſcorned me ſhall bee aſhamed of their rathneſſe: and euen they ſhall be forced to cleaue vnto my helping GOD, and with me to giue glory vnto his diuine Maieſtie, that he ſo duely regardeth the ſtate of the poore, and that he deliuereth the oppreſſed from him that is too ſtrong and mightie for him, yea, the poore and him that is in miſerie, from him that ſpoileth him. I forget not that ſweet ſaying of the Lord, where hee ſaith, Now for the oppreſſion of the needie, and for the ſighs of the poore, I will vp and ſet him at libertie, whom the wicked haue ſnared. And ſith the Lord himſelfe is ſo readie to riſe for my deliuerie, I will continually endeuour to riſe vnto him in my hearty prayer and humble thankſgiuing, for his euerlaſting protection. I will doe as the Apoſtles did when they were in the tempeſt on the ſea with Chriſt, Chriſt being aſleepe they awaked him, crying, Saue vs Lord, or elſe we periſh: ſo I will flie vnto my God, I will awake him, and ſay, Oh Lord, why ſleepeſt thou in my miſeries? and with Eſay I will ſay, Oh Lord looke downe from heauen, and behold me from the dwelling place of thy holineſſe and of thy glory. Where is thy zeale and thy ſtrength? the multitude of thy mercies, and of thy compaſſions? are they reſtrained from me? Thus, I ſee, muſt I awake my

Our ſinnes make God aſleepe that he cannot heare vs in our troubles.

God, whom my ſinnes haue made to ſleepe, that he ſeemeth not to heare me. But before I proceede to enter ſpeech and conference with my God, let mee intreat you to ſhew me briefly what is moſt fit for mee to obſerue before and when I pray.

He that will pray, muſt forſake ſinne.

Hope. Learne what Timothie teacheth thee, 2 Tim. 19. He commandeth, that euery one that calleth on the name of the Lord, muſt depart from iniquitie: ſhewing, that it is impoſſible to be heard of GOD, continuing in ſinne. Therefore muſt thou carefully cleanſe all thy thoughts, all thine affections: thou muſt purge and purifie all thine heart and ſoule. For if Moſes was commanded to put off his ſhoores, approching neere vnto the place where God appeared vnto him, for that hee ſhould not bring a polluted thing into the preſence of God: much more oughteſt thou to put off all ſinfull, carnall, corrupt and polluted affections from thee, when thou commeſt to talke with God: and thou muſt garniſh thy ſelfe with new thoughts, ſacred meditations, holy and vnpolluted deſires: and then being armed with faith, indued with hope, being humble, penitent, louing, zealous, freed from all deſires of reuenge, reſolute not to returne to thy former vanities, ſinnes and corruptions, and withall, hauing a ſpeciall regard in all thy neceſſities, to lay aſide all carnall and earthly imaginations in

How wee muſt be prepared when we come to pray.

in thy prayers, for that thereby thou derogateſt from Gods glory in making thine owne fleſhly conceits partakers with the prouidence of God: thou maieſt not ioyne thine owne fantaſies to the will of God: but what thou ſeekeſt at his hands, thou muſt ſimplie commend it vnto his will, without ſaying to thy ſelfe, Let it be thus, or ſo: and eſpecially, in things tending to corporall reliefe, and all worldly reſpects: and that which concerneth the kingdome of God, thine owne ſaluation, the proſperitie of the Goſpell, the Lord is alwaies readie to heare, and grant it, without condition, becauſe it concerneth his owne glorie. And being thus zealouſly prepared, thou maiſt goe boldly to the throne of his grace, and thou ſhalt receiue mercy, and finde fauour in all thy neceſſities: yet withall conſider this, that although God heareth when the faithfull call, yet there is ſome delay oftentimes, and God doth not preſently ſend help, but ſometimes ſuffereth men to bee euen nerely ouerthrowne, before he come, as is ſeene in the ſhip, wherein Chriſt and his diſciples were, he ſuffered the ſhip to be toſſed to and fro with the waues, and to bee neere ouerwhelmed, before he would awake, and quiet the tempeſt, yet at laſt he did it, and there was no danger: ſignifying thereby, that the meaſure of temptation is to be referred only vnto him. And it ſhall ſuffice thee, That he is faith-

Chriſt ſometime delaieth to helpe his children verie long, yet helpeth at laſt.

full, and will not ſuffer thee to be tempted aboue thy ſtrength. Wherefore howſoeuer the caſe ſtandeth with ther, thou muſt not reaſon why hee tarrieth ſo long, or why he puniſheth ſo deeply: for as hee is God Almighty, Great, and All-ſufficient, ſo he layeth often vpon his children a great weight of triall, to the end that his great power may be knowne in deliuering. He went deepe with the Kingly Prophet Dauid, and tarried long from him, when hee was enforced to crie out, Why doſt thou turne thy face away from me, O Lord? And why doſt thou forget my pouertie and tribulation? But at length it came to paſſe, that to the praiſe of God and his owne comfort, he ſaith, The Lord hath deliuered me out of all my troubles. Oh that was a ſweet ſong for Dauid! And no doubt, if thou continue conſtant, if thou call vpon God in true perſeuerance, not limiting the Lord a time, nor preſcribing him a meanes, nor teaching him the manner how he ſhall eaſe ther, thou ſhalt haue cauſe to ſing the ſame ſong. Now, me thinkes, thou art ſufficiently inſtructed how to beare thine euils, and I thinke it not amiſſe for thee, to vnfold euery particular griefe vnto God: and if thou want any aſſiſtance in all thy proceedings, my counſell ſhall be ready for thee.

Penſ. Goe to then, my ſilly ſoule, prepare thee to God, the only rocke of thy ſaluation, reſt thy ſelfe quietly on him, power

powre forth all thy cares and griefes into his boſome: he hath promiſed to eaſe whatſoeuer is burdenſome vnto thee: and it is he that hath ſaid, I will neither faile thee nor forſake thee: he liueth for euer, and keepeth promiſe with all that call vpon him faithfully. As for man, thou ſeeſt him meere vanitie: nothing is more deceiueable then man. All power, mercy, and truth, remaineth with God, and pertaineth to him: therefore lift vp, lift vp thy voice vnto him: for doubtleſſe he it is in whom we now liue and haue our being: and he is not far from thee, my ſoule: wherefore, I ſay, caſt away all doubting and feare, and approach vnto the Throne of thy mercifull God, who is moſt readie to helpe in the time of need.

The penſiue man prepareth himſelfe to flie vnto God by praier.

An effectuall and comfortable praier in diſtreſſe, or any kinde of aduerſitie.

MY moſt gracious, louing, and mercifull God, I doe acknowledge, that I haue moſt highly offended thy ſacred Maieſtie, by my groſſe and moſt filthy life: whereby I haue deſerued moſt ſharpe correction and puniſhment: and moſt iuſtly doeſt thou ſend mee a troupe of moſt heauie calamities, to ſhew that thou art offended with mee, and that thou canſt not beare with the euill I doe continually againſt thee: wherein thou ſheweſt

thy ſelfe to fauour mee, euen by afflicting me: thereby calling me backe from my wicked waies, leſt running on ſtill in my corrupt vanitie, I ſhould periſh euerlaſtingly. By which thy louing corrections I finde (good Father) that thou art carefull of my reformation, and conſequently, of my ſaluation: therefore doe I highly praiſe thee, that thou ſo louingly dooſt chaſtiſe mee, which although it ſeemeth heauie and irkſome to fleſh and bloud, yet worketh it greatly to my good, being aſſiſted by thy diuine Spirit, that with patience I may paſſe thorow theſe my miſeries, and that in thy good time I may taſte anew of thy mercies, bee protected by thy hand, relieued by thy prouidence, and finally, ſatisfied of all good things. Oh Lord, I am become naked of help, recomfort me: ignominious and deſpiſed, ſhew mee thy countenance; poore, releeue me. I am become a by-word among the people, oh refreſh mee with inward conſolation. Rebuke mee not in thine anger, oh Lord, neither chaſtiſe me in thy wrath, but haue mercy vpon mee, haue mercie vpon mee, for I am miſerable and weake: oh Lord heale mee, for I am deeply troubled: I am ſore vexed, returne and deliuer mee euen for thy mercies ſake: haue compaſſion on mee, and renew my weake eſtate, leſt the wicked ſay, there is no helpe for mee in thee. To whom (oh Lord) ſhould I complaine in my di-

ſtreſſe,

ſtreſſe, but vnto thee my all-ſufficient and louing God? Whither ſhall I flie, but vnto thee the tower of my ſtrength, the preſeruer of my life, the fountaine alſo of my ſaluation, and my refuge? I know thy mercies are ſuch and ſo infinite, thy power ſuch and ſo abſolute, that though thou ſuffer me to be baniſhed, as thou didſt Helias, euen vnto the drie and barren wildernesſe, thou canſt there alſo releeue mee, and in thy good time againe canſt bring mee into a moſt wealthy place. Though thou ſuffer mee to hunger and thirſt as thou didſt Sampſon, yet canſt thou refreſh me with water out of a drie tooth, or by ſome ſuch extraordinarie meanes, euen as thou wilt: yea, thou canſt open the hard and drie rockes, to guſh out water to thy fainting children. Though thou ſuffer mee to bee impriſoned, as thou didſt Joſeph, thou canſt free mee againe and aduance mee, yea thou canſt breake the fetters, chaines, and bands to ſet free thy children, as thou diddeſt Peters, and canſt ſet open an yron doore to ſet them at libertie. Though thou ſuffer me to be afflicted, and ignominiouſly caſt downe, as thou diddeſt Job, thou canſt raiſe me againe, and renew my eſtate. Nay, Lord, though thou ſuffer mee to deſcend into the graue, as thou diddeſt Lazarus, thou canſt raiſe me againe, if thou thinke it expedient. Though thou ſuffer mee to bee killed, as thou didſt Iohn Baptiſt,

thou canſt reuiue me againe in thine eternall kingdome. So mightie art thou and mercifull, that what thou wilt, thou canſt. Thy care is great of thy children, thy wiſdome infinite, and thy prouidence paſt finding out: for when thy children ſeeme weake, then are they ſtrong: when they ſeeme poore, then are they rich: when they ſeeme to bee moſt deeply diſtreſſed, then are they moſt inwardly comforted by thee: and when men thinke them vtterly ouerthrowne, then ſtand they moſt ſtrongly by thee: yea, when they ſeeme to be ouerwhelmed with miſeries, and when there appeareth no helpe, then taſte they moſt ſweetly of thy mercies, then are they moſt readily releeued by thee. Oh happy are they that reſt vnder the ſhadow of thy gracious wings: there is the ſafe caſtle and refuge, where no euill can annoy them. Oh ſhowd me therewith, and let thy mercies compaſſe me about for enermore: ſo, howſoeuer I ſhall be oppreſſed, I ſhall be thine. Though the world caſt me off as ſcum and filth of the earth, yet I ſhall bee thine: though I want all worldly and humane comfort, I am thine: though I be poore, I am thine: though I bee ſicke, I am thine: in whatſoeuer miſerie and affliction I am, I am thine. Therefore (deare Father) I will not be diſmaide, I will not deſpaire, though I be throwne downe in the eyes of men, for thou canſt raiſe mee vp: therefore

will

will I reſt and relie vpon thy prouidence for euermore. And ſith thou art my keeper, ſith thou art my defence, ſith thou thy ſelfe art the holder vp of my head, of what ſhall I be afraid? Thou neuer faileſt to helpe when moſt neede is, therefore ſhew thy ſelfe louing vnto mee, as thou art truly louing: ſhew thy ſelfe ready and powerfull in releeuing mee, as thou art full of mercy and power, that when I am lifted vp againe, mine enemies and ſuch as thinke thou haſt vtterly forſaken mee, may ſee thy mightie working in my deliuerie, and thereby acknowledge, that it is thou only that makeſt all men come vnto thee, to dwell ſecure: ſo ſhall the whole world know that thou art the God of ſaluation to all that ſeeke thee. Heare this (oh Father) and regard it for thy deare ſons ſake Chriſt Jeſus. Amen.

O Lord increaſe my faith.

Another comfortable Praier, whereby the diſtreſſed man may comfort himſelfe in his miſeries.

Oh Lord God Almightie, my louing and mercifull Father, now I haue taſted of the ſweetneſſe of thy conſolation, by the inward working of thy bleſſed Spirit, I cannot but be a continuall Petitioner vnto thy

ſacred Maieſtie for continuall ſupply of thy comforts: for of my ſelfe (alas) I am moſt miſerable: there is no part of my body but is polluted with ſinne: and by reaſon thereof, hardly beſet with many croſſes, readie (without thou in thy loue ſuppoꝛt mee) preſently to fall into new dangers. Therefore (good Father) ſanctifie mee, that I may bee prepared continually to flie vnto thee: ſanctifie mee within and without, mortifie in me all ſinfull and corrupt affections, take from mee all impediments that hinder me from comming wholly vnto thee, create in mee a new ſpirit, a new heart, new affections, and new thoughts, and furniſh me with all ſpirituall graces, with all godly qualities, and breake downe the hindering wall of naturall reaſon, which often letteth mee from comming vnto thee. Bleſſe the worke of my hands, proſper mine endeuours, and guide mee in the paths of righteouſneſſe for euermore. Turne thy louing countenance towards mee, and haue mercy vpon mee, for I am deſolate, diſtreſſed, and poore: looke vpon mine afflictions, and proſper my labours, bleſſe all my trauels, and giue me good and comfortable ſucceſſe in all mine enterpriſes. In the time of trouble ſuccour mee, in the time of my need releeue mee, and in the time of ſorrow comfoꝛt mee, and although heauineſſe, mourning, weeping, want, ſighing, and feare continue with mee

for

for a night, oh Lord ſend me ioy, comfort, gladneſſe, plentie, and conſolation in the morning: and although father, mother, friends, kinſfolkes, and acquaintance forſake mee, flie from mee, leaue mee, and ſcorne me, be thou readie and willing (for thou art able) to take mee and hold mee vp: ſo ſhall I bee ſafe. Thou only art my helper, oh turne all my mourning into ioy, feed mee with the rich treaſures of thy bleſſings: bee vnto mee a ſtrong rocke, wherein I may alwaies reſt: bee vnto mee an houſe of defence, wherein I may dwell in ſafetie. Oh ſee and behold my trouble, conſider and eaſe my griefes: ſhut not vp thy compaſſion from mee, but open thine hand, and replenish mee with thy bleſſings plentifully. Thou didſt from the beginning decree to doe good vnto them that truſt in thee, and thou haſt alwaies performed it to our forefathers of old. Dauid, Joſeph, Daniel, and infinite others haue asked, and obtained thy ſweet deliuerance: by whoſe examples I cannot but likewiſe come vnto thee, knowing this that thy loue is not leſſened, nor thy power diminiſhed. Why then ſhould I doubt of thy mercies, if I faithfully beleeue? I beleeue, Lord helpe mine vnbeleefe, and let me taſte of thy goodneſſe, how ſweet, how amiable, how comfortable and helpfull thou art, that I may alſo ſay, Though many bee the troubles of the righteous, thou deliuereſt them out of all.

all. Thou deliuereſt the ſoules of thy ſeruants: and none that truſteth in thee ſhall periſh. Thine eies are vpon them that feare thee, and thine eares open vnto their cric. With thee (oh Lord) is the well of life, and thou giueſt the poore plentifully of thy pleaſures to drinke. Deare Father, it comforteth mee to remember the ſweetneſſe of thy loue: the experience which I haue of thy mercies, of thy prouidence, of thy willingneſſe and readineſſe to helpe, aſſureth me of thy releeke in time conuenient, and cauſeth mee inwardly to reioyce in my outward afflictions, and with gladneſſe to ſing, That thy goodneſſe (oh Lord) endureth for euer: thy mercies (oh Lord) endure for euer: thy loue (oh Lord) endureth for euer: thy truth (oh Lord) endureth for euer. Thine hand (oh Lord) is mightie to ſaue, and thy prouidence paſſeth all mens finding out. When I haue beene in deepeſt diſtreſſe, thou haſt comforted and releeued mee: I neuer came vnto thee, and haue beene reiected: neuer hath my complaint beene put backe, but moſt louingly heard, and my petitions moſt readily granted: whereby (good Father) I ſee that I need not to bee diſcomforted at my miſeries: for mine aide is of thee, my comfort in thee, and all my ioy and releeke commeth from thee: deale with me in all things as thou wilt: thou only knowſt what is fitteſt for mee, plenty or penury,

nury, wealth or want, ſickneſſe or health, friends or enemies: therefore not as I will, but as thou wilt, in thy hands I reſt: giue me not ouer, leaue me not for euer deſtitute, but as by thy hand I haue beene corrected, ſo by thy hand let mee receiue conſolation againe, for the merits of thy deare ſonne Ieſus Chriſt. Amen.

Oh Lord increaſe my faith.

Hope. Now Penſiue man, how ſtandeth it with thee? Thou haſt had a good ſcope to conferre with God: and no doubt but thou haſt receiued by it no ſmall conſolation: I pray thee let mee vnderſtand how thou conceiueſt of the truſt in God, and what comfort thou couldeſt yeeld to others, if they wanted thy counſell in the like diſtreſſe.

Penſ. Truly I finde, that we cannot be ſo readie to come vnto God, but he is as readie to meet our petitions, and in a moſt fatherly louing maner he imbraceth vs, and graciouſly accepteth of our humble deſires: and I ſee that the iuſt men haue not only not cauſe to faint vnder the burden of their miſeries, but they may thereby gather vnto themſelues continually more and more ſtrength, through the benefit of Gods continuall inward comfort: and they are lifted vp, and ſtand like the ſtately and beautifull Palme tree, yea, like the ſoftie Cedars of Libanon, which rot-

The iuſt needs not to feare their afflictions.

tenneſſe

tennesſe and age can neuer conſume: though very many ſtormes and tempeſts doe aſſaile them, they continue like goodly faire trees planted neere the ſweet water ſtreames, which being watered with continuall moiſtneſſe, are alwaies greene, and bring forth fruit in due ſeaſon: and howſoeuer they ſeeme to the world, ſometime to be, as it were withered, and whatſoeuer men thinke of their eſtates, yet ſhall they proſper in their waies, and all things, euen their aduerſities, their bitter afflictions, and miſerable calamities, ſhall all turne to their bliſſe and perpetuall commodities: as the bondage and cruell ſlauery, which the Egyptians layed vpon the children of Iſrael to keepe them low, tended more and more to their ſtrength, and enabling of them to vndergoe all their burdens: So did the impriſonment of Ioſeph, not only not hinder his happineſſe, but was, as it were, the very way to his high preferment. The like may be ſaid of Dauid, the more he was perſecuted of Saul, the neerer he grew to his glorie. Who then will not willingly and without grudging vndergoe the heauie burdens of worldly euill, ſith it bringeth in the end ſo large a portion of ſurpaſſing comforts? Wherefore ſith it falleth out, that it muſt be my portion to be thus viſited with the afflictions of this life, I will embrace it in hope that one day it may be ſaid of me, as it was of Dauid, being deliuered from

The affliction that the wicked lay vpon the godly, doth not only not weaken, but ſtrengthen them.

from diſtreſſe, This miſerable man was heard when hee called vpon the Lord, who deliuered him out of all his miſeries. May not the like bee ſaid, when the poore Penſiue man ſhall be renewed in his eſtate, and freed from his thrall, That the Lord hath heard him, and deliuered him out of all his troubles? Infinite are the examples of the louing preſence of the Lord with his children, when they ſeeme vtterly confounded: and for my comfort and the comfort of others, becauſe it was thy pleaſure to heare what I could ſay therein, I will call to minde ſome ſpeciall fauours that this louing God hath ſhewed towards our godly fathers, that it may appeare how, though they were moſt godly, yet were they not without their trials and bitter croſſes laid vpon them, both by the world and Satan: but God that neuer faileth the faithfull, came alwaies in a time accepted, ſo that no euill could annoy them: hee forgiueth ſinners repentant, as appeareth by Paul, Peter, and Mary Magdalene: hee feedeth and releeueth the poore truly calling vpon him, as hee did Heliah in the Wilderneſſe: hee increaſeth the ſtocke and ſtore of his children as hee did the oile and meale of the widow of Sarreptah: hee bringeth his children out of captiuitie and priſon, as hee did Ioſeph: hee deliuereth his from moſt deepe dangers, as hee did the Prophet Daniel out of the Lions denne, and the three

The Lord releeueth all the faithfull.

three children out of the fire: hee healeth the diſeaſed, as hee did Hezekiah, adding vnto their life many yeeres, if hee ſee it expedient, as he did fifteene yeeres vnto Hezekiahs daies: yea, his hand is outſtretched in his mercies manifold, to ſaue, defend, protect, comfort and releeue his: though for a moment, as hee himſelfe ſaith, in his anger, hee hideth his face, yet with euerlaſting mercy he hath compaſſion againe: he is rich in mercy ouer all that call vpon his name: therefore will I alwaies call on him. For ſo did Dauid, that choſen of the Lord, who was comforted inwardly, when hee outwardly complained, and ſaid: In the time of my trouble I ſought the Lord, my ſore ran, and ceaſed not: in the night my ſoule refuſed comfort. Nay, hee complaineth further: I did thinke vpon GOD (ſaid hee) and was troubled, I praied, and yet was my ſoule full of heauineſſe. In all which he yet retained an inward moſt ſweet contentation, through a liuely hope, which gaue ſuch ſweet ſucceſſe vnto his praiers, that at length hee brake out after another maner, ſaying: I haue ſought the Lord, and he hath accompliſhed my deſire, and deliuered me out of all my troubles. This God, ſuch Dauids God, is my God, and the God of all that rely faithfully on him: in him will I alwaies truſt, though all things ſeeme to threaten my miſerie, though I ſeeme, as it were, for a time forſaken of him. And though no helpe appeare, though

The children of GOD muſt not deſpaire, though they crie, and yet linger in miſerie.

though heauen and earth ſeeme to denie me things neceſſary, I know that he that is called Iehouah, he that is Emanuel, God with vs, he will in a time accepted adminiſter vnto me new ioyes and giue me the occaſion of a new ſong, by ridding mee out of all my dangers. And I am aſſured, that my expectation will not faile mee, but that it will one day come to paſſe, that theſe miſeries ſhall haue an end, and then I ſhall haue perpetuall ioy.

Hope. But, by the way, I muſt admertiſe thee of one point, which thou muſt labour to cleare thee of: for whileſt thou remaineſt polluted with ſinne, neither can thy good ſpeeches auaile any thing, neither thy prayers profit thee: for ſin is the roet from whence ſpringeth all afflictions, all croſſes, all calamities, and miſeries inward and outward: and therefore before all other things ſeeke to remoone that, that thou maieſt the more clearely perceiue how to ſeeke other things at the hands of GOD, who heareth not ſinners. Therefore acknowledge and confeſſe thy ſinnes, craue pardon, bee truly penitent, and then fall downe before him in heartie prayer, and he will heare thee, and grant thy requeſts.

All outward faire ſhewes cannot preuaile, if ſin remaine within.

Penſ. Then I truſt by degrees I ſhall come to ſuch perfection by your good counſell, as ſhall at length bring me to the hauen of true tranquillitie, within and without. And therefore will I repaire

paire vnto my God, acknowledging mine imperfections, and craue at his hands pardon and forgiuenesse of all that I haue done amisse.

A Prayer, wherein the Penſiue man acknowledgeth his ſinnes, and craueth pardon for the ſame.

O Lord, the very ſearcher of the hearts of all men, whose diuine eye pierceth the reines, and ſifteth out all the wickednesse that is in vs: and though thou finde vs foule and filthily polluted with iniquitie, doest not presently enter into iudgement, but ſpareſt vs, to the end that thy patience and forbearing may draw vs to amendment of our filthy ſinnes. Therefore, my good God and loving Father in Jeſus Chriſt, I cannot but openly acknowledge vnto thy Maieſty my corruption, not only had and traduced from the fall of our firſt parents, but by the ſinnes alſo which I daily doe commit, euen mine actuall ſinnes, which proceede from mine owne corrupt and filthy conuerſation, wherein we continually wallow, the moſt of vs, without ſenſe or feeling, many of vs with greedineſſe, and all of vs, with continuall neglect of our duties in our ſeuerall callings, whereby wee daily pull downe vpon vs a farre more weight of thy iudgements

then

then we are able to beare. And I ſilly wretch, whoſe heart is fraught with vanities, doe heere appeale vnto the throne of thy Mercy, not excuſing my ſelfe of euill, but accuſing my ſelfe of notorious wickednesſe, which, I acknowledge, plucketh mee downe euen to hell, and that deſeruedly. But (good Father) thou that aboundeſt in mercy, let it pleaſe thee, I humbly pray thee, to forgiue my ſinnes, to pardon my tranſgreſſions, and to ſeaſon my heart from aboue, that I may daily more and more feele my wants, and call to thee continually for ſupply, that I may finde my weakeneſſe, and crie to thee for ſtrength, that I may ſee into my ſinnes, and ſeeke to thee for pardon and forgiueneſſe: for vnleſſe it pleaſe thee (my gracious Father) to grant me pardon and releeſe in my diſtreſſes, it cannot bee but that I muſt die and periſh euerlaſtingly: for the leaſt of my wants doth carie in it ſelfe a great weight of iudgement: and although my weakeneſſe ſeeme little, yet ſtand I thereby in daily danger of vtter confuſion. And through my ſmalleſt ſinnes, how ſlender account ſoeuer I make of them, I am preſſed downe euen to the hels. Such (deare Father) is the eſtate of all mankinde, as of themſelues: therefore vnleſſe I would runne headlong into deſtruction, I muſt flie vnto thy throne of Mercy, where there is mercie laid vp in ſtore for all that call vpon thee in faith.

faith. I beſeech thee therefore (good Father) pardon my hidden and ſecret ſinnes, and lay not my knowne ſinnes, which are many in number, at any time vnto my charge: but bathe mee rather in the bloud of thy ſonne Jeſus Chriſt, that I being thorowly cleanſed from my filthineſſe, may be preſented vnto thy Maieſtie, as a new creature, and regenerate in Jeſus Chriſt, clothed with his white and vnſpotted robe of righteouſneſſe, that I may be freely receiued into thy fauor, diſcharged from all the iudgements pronounced againſt ſinne. And, louing Father, for my further comfort continue in mee not only a deteſtation of my ſinnes paſt, and a continuall ſorrow, for that I haue ſo highly offended thee, my gracious God and louing Father, but alſo a longing deſire to take and hold on a new courſe of life before thee, neuer yeelding againe to faſhion my ſelfe like vnto this vaine and wicked world, but that I may bee changed by the renewing of my minde, and may learne to put on the new man, which is created in holineſſe according to the image of him that made him: that ſo I ſhaking off the former luſts of mine ignorance, may ſtriue ſtill after the marke which thou haſt ſet before vs to aime at, euen the crowne of euerlaſting bleſſednеſſe. And in the meane time, while I muſt wreſtle thorow this euill world, aſſiſt mee with thy grace, and let thy fauour guard me, and thine out-

outſtretched right hand defend mee from the perils wherewith I am beſet, that I enioying the bleſſed tranquillitie of a ſound and vnſpotted conſcience, may be partaker alſo of the things in the courſe of this mortall life, which are neceſſary for the preſeruation and maintenance thereof, and after this life ended, I may enioy the moſt happy life that ſhall be for euer.

O Lord increaſe my faith.

Hope. I perceiue thou haſt bewraied thy ſinnes vnto God, thou haſt carefully laid downe thine vnperfections before him, and haſt beene an earneſt ſuter vnto him for pardon and forgiueneſſe, wherein thou haſt ſhewed thy ſelfe willing to walke the whole courſe of euerlaſting happineſſe. Doubtleſſe it is the nature of that good God, that louing and mercifull Father, to receiue all that truly repent and come to him, hee embraceth them, and moſt louingly accepteth of their humiliation, and hee will keepe thee vnder his wings, hee will cheriſh thee and feed thee with the moſt comfortable and ſweet bread of life: alwaies prouided, that hee muſt finde thee conſtant in thy repentance, without diſſimulation. There muſt be a perſeuerance in well doing, thou muſt beware of backſliding, thou muſt not follow the Sow, to wallow in the durt againe, neither the Dogge, to turne to thine

God accepteth all that truly repent.

thine old vomit againe: but thou muſt wholly giue thy ſelfe to the hearing, reading, and continuall exercile of the Word of God. Thou muſt labour for knowledge, and endeuour to practiſe it: thou muſt learne to apprehend euerie vertue, and bring forth the fruits of them: thou muſt mortifie in thee euery vice, and euery ſhew of them: thou muſt looke into the Law of the Lord, wherein thou ſhalt learne how to liue anſwerable to a perfect life: and being thus attired with theſe ſpirituall and glorious ornaments, thou in thy pouertie ſhalt ſhine more glorious in the eies of thy heauenly Father, than all the golden and glittering ſhewes of the rich doe in the eies of weake worldlings.

Pen. I haue of late endeuoured in this maner to reforme my ſelfe, but as yet I haue not attained vnto ſo ſincere a perfection: but, I thanke my God, there doth daily grow more and more miſlike of my ſinnes, and more deſire to follow ſincere righteouſneſſe: and I truſt, by Gods aſſiſtance, and mine owne continuall endeuour and practiſe, it will appeare that I haue profited by your counſell.

Hope. It is well, ſo it be ſimply intended, for then will God giue a bleſſing thereunto: ſo that thou ſhalt at length become abſolute, and a perfect man. But there is one thing more for thee to learne, without which yet all theſe things are vnperfect, namely, Faith, the

Without Faith, all other things are vaine.

the excellencie whereof is ſurpaſſing pretious, wherewith thou muſt of neceſſitie be endued to become a perfect man: and, if thou wilt giue eare, I will briefly ſhew thee what it is, and how it worketh. Paul to the Hebrewes, the eleuenth chapter, defineth Faith in this ſort: Faith (ſaith he) is the ground of things that are hoped for, and the euidence of things which are not ſeene. This is a ſpeciall iewell, and happy is the man that hath it but in quantitie comparable to a graine of muſtard ſeed. It is the ground of things hoped for. As if it were ſaid, Whatſoeuer croſſe or calamitie vexeth thee, if thou hopeſt for releaſe and eaſe, thou muſt ground it vpon Faith: otherwiſe thy hope is no hope. It is the euidence of things not ſeene: the patefaction or laying open, as it were, of the very thing (though farre from ſight) which is expected and longed for in hope: the thing hoped for, thoſow it, is, as it were, euidently ſeene and laid before our eyes. Thou muſt vpon this ground build ſo certaine a foundation of hope of the ioyes to come, as if thou were preſently ſetled in heauen it ſelfe with Chriſt: it is the aſſurance which we haue indeed of all our comforts in the promiſes of God: and whenſoeuer we lay this euidence before the celeſtiall Iudge by our prayers (for therein it appeareth to be, or not to be) he cannot but allow it ſo current, lawfull and effectuall, as whatſoeuer we aske, though

The definition of Faith.

though we ſee nothing to anſwer that hope, yet we may aſſure our ſelues, that we ſhall obtaine our deſires, in ſuch ſort, and in ſuch time, as is moſt fit for our neceſſities: inſomuch as we may be bold to ſay, We are already partakers of that we looke for, before it come: becauſe comming it will come, and our faith which is the ground and the euidence of the things hoped for, ſhall not be in vaine. And therefore in what danger ſoeuer we are, we muſt open this euidence, euen our faith vnto the Almightie in humble ſuit, that as his promiſes are manifold for the releefe of his children, and his meanes infinite, ſo hee will accept of our faith, wherein we ſtand aſſured, that hee is God all-ſufficient, full of mercy, able and willing to grant what wee aske.

Faith muſt be without diſſimulation.

And firſt thou muſt conſider, that there is no diſſembling with God, neither canſt thou brag of this rare iewell, and yet bring forth the fruits of infidelitie, which then appeareth when thou ſheweſt thy ſelfe impatient at the chaſtiſements and corrections of the Lord, and when thou grudgeſt to ſtay the Lords leaſure for helpe, and when leauing the meanes commanded by God, thou runneſt to worldly and forbidden meanes. Theſe things canſt thou not ſhroud nor cloake vnder any colour or pretence, for hee that ſearcheth the heart, findeth out our diſſimulation, hee found out Ananias and Saphira in their hy-

How infidelitie is deſcried.

pocriſie,

pocriſie, and gaue them the reward of death, becauſe they would ſeeme to haue faith, and diſſembled. Learne of the good King Ezekiah, whoſe ſucceſſe of his faith was ſuch, as it effected what he deſired: namely, in his ſickneſſe recouered his health, and had fifteene yeeres added vnto his life, after the Lord by his Prophet had ſaid he ſhould die. This is a comfortable example, fit to bee applied to thy caſe, who art deeply diſeaſed within with ſins, and without with croſſes, wherein if thou ſeeke the Lord in this liuely and working faith, hee will offer himſelfe vnto thee, and make thee ſee the iſſue of thy hope, euen deliuery out of all thy troubles. The prayers of the faithfull are moſt effectuall: for thereby God vttereth himſelfe to be a God of great compaſſion, and exceeding in mercie towards all beleeuers, and at an inſtant he heareth, and in his good time granteth our deſires, as is ſeene in this example of Ezekiah, whoſe prayer no ſooner iſſued out of his mouth, but the petition was granted, the Lords mercie came to meet (as it were) the kings miſeries: whereby thou maieſt learne, that the faithfull ſoule being in diſtreſſe hath God as preſent, as if heauen and earth were conioined. There is no diſtance of place or proceſſe of time that can preuent God to performe his will in a moment of time: but where prayer is, and faith the ground of it, there is

The reward of diſſembling faith.

the preſence of God, who giueth preſently, or delaieth for a time according to his will, alwaies for the beſt for the faithfull petitioner. God delayed to grant Dauids request a long time, ſuffering him to continue in baniſhment, and in the wildernesſe, vntill hee was weary, crying, yet at the laſt, in an acceptable time hee deliuered him, and made him king. So Joſeph made long ſute vnto the Lord, being in priſon, and no doubt the Lord heard him, yet in two yeares he gaue him not his libertie: but when the time was come wherein occaſion was adminiſtred of his aduancement, hee then not only gaue him freedome, but alſo made him Viceroy (as it were) of all Egypt. Thus doth God often trie the faith of his, whether it be ſound or not, and after proofe thereof, then it hath the reward. I might ſhew infinite examples of the force of faith, how it ſtopped the Lions mouthes, how it qualified the power of fire, and how it gaue Dauid victorie ouer Goliah: but theſe ſhall ſuffice. And ſith that faith and humble prayer are ſo effectuall, reſt not thou diſſolute and carelesſe to ſeeke it, aske it of the Lord, and he will giue it thee abundantly: ſo ſhalt thou thereby bee able to performe mighty things in thy weakeneſſe. The examples in Scriptures are common, they are infinite, which may confirme thy faith: ſeeke therefore the Scriptures, the ſweet Manna of thy ſoule, they will

God trieth the faith of his by long affliction, whether it be ſound or not.

will ſhew thee the admirable things which haue beene wrought by liuely faith. And aſſure thy ſelfe that this GOD, who hath done wonderfull things, will bee preſent alſo at thy prayers, hee will bring ſuch things to paſſe for thee, as ſhall bee maruellous to the eyes of men. Now ſith this excellent, ſweet, and ſurpaſſing iewell is the gift of God, and ſith hee giueth all his rich bleſſings for nought, feare not to frame thy prayers vnto him in all humble obedience, and goe freely to the throne of his grace, and he will giue thee at large what thou deſireſt.

An effectuall prayer for faith and ableneſſe to pray.

O Thy moſt gracious God and louing Father, I thy vnworthy creature, ignorant of all good things, vnprofitable, and vnfit to ſerue thee, by reaſon of my corruptions, doe yeeld vnto thee all humble thanks, that thou doeſt vouchſafe to afford mee acceſſe to the throne of thy mercy, in Chriſt, where all wiſdome, aid, comfort, and conſolation aboundeth, and from whence all good gifts and graces moſt frankely flow vnto thy children: I, a ſinner, in regard that there is in mee no ſtrength to ſtand, nor wiſedome to walke, nor faith to frame mine affections according to thy will, doe heartily craue ſupply of theſe good gifts at

thy hands. Grant mee (good Father) thy holy Spirit, which being inſpired into me, and inuelled in mee, by thy diuine power, may worke in mee ſuch effects as are fit for the ſtrengthening of my weake vnderſtanding, and for the increaſing of faith, and reuiuing of the inner man, which being shaped in holineſſe, ſhall become a fit member of thy Church, wherein are comprehended all thoſe that ſhall be ſaued. Good Father, ſanctifie me within and without, purifie mine affections, and let me bee made holy in all my proceedings, direct mee to call vpon thee aright, and ſhape in me a ſound courſe of life, let faith vnfained bee the ground of all my deſires, that through faith I may haue patience in all my troubles and croſſes, that I may bee thereby reuiued daily, in a liuely hope of gracious deliuerie whenſoeuer I am touched with any calamitie. Good Father, baniſh all vnbeleefe in mee, and make mee thereby faithfull, that by thy diuine working I may be able to conceiue aright, ſpeak aright, pray aright, and walke aright. Oh learne me, and I ſhall bee learned: teach mee, and I will vnderſtand and doe thy will: and neither ſhall proſperity puffe mee vp, nor calamity caſt me downe: ſinne ſhall not diſmay mee, neither ſhall any euill make me afraid: I will walke in thy feare all my daies, and I ſhall patiently abide thy leaſure in all things. If thou vouchſafe

gra

grant mee this rich bleſſing of a liuely faith, then ſhall I want nothing in pouerty, then ſhall I bee comforted in all diſtreſſes, and bee ſafe in all dangers. Oh happy man, that is ſo farre in thy fauour, that obtaineth this bleſſing at thy hands: happy in this vnhappy life, and moſt happy in regard of future moſt happy eternall life. Without this (O good Father) who more vnhappy then wretched I? who want all comfort inward and outward, who am of my ſelfe poore, ſinfull, corrupt, vaine, caſt downe, and beſet with infinite euils? from which (alas) man cannot redeeme mee, man cannot eaſe me, man cannot any way recomfort me. Therefore I flye vnto thee, my all-ſufficient and truly helping God: Father, pitifull to thy perplexed children, to thee I flie and will not faint, for I beleeue thy promiſes, Lord helpe mine vnbeliefe: thou art the cauſe and abſolute perfection of my life, the preſeruer of my ſoule, the abſolute good that I ſeeke, the euerlaſting and onely good, from whom, as from the liuely Spring, floweth whatſoeuer good is, either for ſoule or body. Make perfect therefore in me this good gift, increaſe it in mee more and more daily, that I applying the ſame in humble prayers to thy diuine Maieſty, both for corporall and ſpirituall releefe, may bee continually heard, according to the multitude of thy mercies: and ſo reſting therein vn-

der the ſhadow of thy ſacred wings, may be ſafe and ſecure in all my miſeries. Good Lord, I commend mine eſtate vnto thee in all patience, humbly beſeeching thee, that in thy good time I may reape the fruits of a liuely confidence in thee, namely, what in this life is expedient for the preſeruation and maintenance thereof, and after this life, the abſolute and conſummate end thereof, eternall ſaluation in Jeſus Chriſt.

O Lord increaſe my faith.

Hope. It ſeemeth that thou haſt taken good hold of the promiſes of God by faith, which thou maieſt apply to thy comfort in all thy calamities, and what thou findeſt moſt eſpecially to touch thee, thou haſt now time and fit opportunity to lay it before the Lord in humble prayer: and as in all thy diſcourſes it hath appeared that pouertie is the principall euill that oppreſſeth thee, and a hard eſtate the cruelleſt enemy that vexeth thee: thou mayeſt now call to minde what is to bee done in this miſerie, and how thou mayeſt againe haue inward comfort in thy outward aduerſitie.

Penſ. Indeed, by that which I haue conſidered before, I am fully aſſured, that the only defence wherein doth conſiſt ſureſt ſecuritie, is the firme truſt and confidence that our louing GOD vouch-

vouchſafeth vs to haue in him: and the chiefeſt grounds of our faith in him, is his promiſes, wherein he ſaith, That he will releeue vs, and deliuer vs from all the euils that beſet vs. So doth Dauid affirme, teaching vs alſo that are afflicted, to walke in hope, where he ſaith, Who ſo putteth himſelfe, and ſhroudeth him vnder the guard and protection of the moſt High, no euill ſhall come neere his dwelling place. But what ſhall I gather hereby? Becauſe many euils come neere me and my dwelling, becauſe I am beſet with many miſeries, ſhall I thinke that I am out of the protection of my God? God forbid: for this I conſider, though this pinching eſtate of mine, this poore portion which I poſſeſſe in this life, lie heauily vpon me, yet I fully aſſure mee, that this hard meaſure of worldly comforts proceedeth of my ſinnes, (as I haue often ſaid) and the louing God, whom I haue offended, ſendeth mee this poore eſtate, not as a iudgement, but as a fatherly louing correction: for there is none whom he loueth, but he chaſtiſeth in the world, that they be not condemned with the world. And therefore, though the burden of mine eſtate be heauy, yet I cheerfully accept of it, for that thereby I become the more like my Chriſt and Sauiour, who was glorified through afflictions, and through many tribulations muſt I enter into his kingdome: and it is no more then euery childe of GOD

The grounds of faith are the promiſes of God.

must looke for. And therefore, because it should not come unawares to any, Christ himselfe saith to his Disciples, and in them to mee and all other his children, In the world you shall sustaine affliction. It is (as it were) laid downe as a maxime, or a ground infallible, That all the children of God must bee afflicted, and all they that will liue godly in Iesus Christ must suffer crosses. It is certaine, That God chastiseth all that hee loueth, and whippeth euery childe whom he receiueth. See, here is nothing but trouble, necessitie, pouertie, miserie, whipping, chastisements: all which are hard measure to flesh and blond. If there were no further hope, we were of all men most miserable, and therefore for our absolute comfort, it is said againe: If wee suffer with Christ, wee shall reigne with Christ. Heere is a comfort farre exceeding the discomfort of my pouertie: and this reward of trouble is such and so glorious, sweet and comfortable, that all that I can sustaine, can no way countervaile the least of the ioyes to come: for wee shall reigne with Christ. What greater glory can there be, than to reigne with God, to be partaker of his Kingdome, and to enioy with him the surpassing consolation that there abounderh? And if Christ himselfe could not enter into this Kingdome, but by these afflictions, shall I thinke my selfe worthy to be freed from them? If he were poore, and

Wee are made like to Christ by afflictions.

All our miseries cannot deserue the least of the heauenly ioyes.

and had not a houſe to put his head in, ſhall I grudge though I want? I am a miſerable ſeruant, who in reaſon cannot challenge priuiledge aboue my Lord and Maſter. All muſt drinke of Chriſts cup, that will taſte of his glory. Pouerty alſo is neceſſary for diſcipline, as the Wiſe-man ſaith: Affliction giueth vnderſtanding, and the rod bringeth wiſdome. Therefore I may ſay with Dauid, It is good for me (Lord) that I haue beene made poore. When affliction is at hand, men ſeeke the Lord, and when he chaſtiſeth them, they call vpon him. But heauy is the burden of pouertie: for the Wiſe man ſaith, A poore man is hated euen of his owne neighbours. And ſurely experience teacheth as much: for a poore man is in no wiſe regarded, neither for counſell nor ſociety, be he neuer ſo wiſe or honeſt, vnleſſe it bee with the poore: he is inuited to no mans table, hee is reckoned but as an off-ſcowring of men, ſcorned of all: and as the Wiſe man ſaith, The poore ſpeaketh euen in humility, he prayeth the rich, but he looketh haughtily, and anſwereth rigorouſly and ſcornefully. Godly Dauid had experience hereof: for when hee was in diſgrace, when hee was brought low, when hee was depriued of his former credit and countenance, when his eſtate was altered, and Saul the King became his enemy, his friends forſooke him by flocks, and fell from him euery day, his acquaintance ſtood afarre off, and his familiars

The poore are not regarded for company or counſell.

familiars would not know him, they that were daily at his table diſdained him, and became his moſt cruell enemies, clapping their hands at his pouertie and miſerie, ſaying, There, there, ſo would wee haue it. Iob taſted the like deepely. Lazarus, what entertainment hee had in the world, is manifeſted in the Goſpell. And Chriſt was ſcorned by reaſon of his pouerty, and was called Carpenters ſonne, eſteemed ſo baſe that hee was thought vnworthy the company of the proud Scribes and Phariſies. Shall I thinke it therefore a hard matter to ſuſtaine pouertie, which ſo many godly haue imbraced willingly? It was parcell of that cup which our Sauiour beganne to vs: for hee had no dwelling place, hee had no houſe to hide himſelfe in: Loe, a poore man in ſhew, but beholde, hee was Lord of all. Yet this poore eſtate of Chriſt terrified the rich man, and made him retire, when hee ſeemed willing to follow Chriſt. No doubt, but a poore eſtate is a miſerable croſſe, yet many of our godly fathers haue beene therewith touched, and yet in the end highly inriched. Faithfull Iacob was poore, and thought it a bleſſing of great comfort, to haue bread and cloathing, and that he only craued of God, who heard him and made him rich, wherein hee himſelfe gloried in praying God, ſaying: I came ouer this Iordan, with my ſtaffe onely, a poore man, but I returne with

Pouerty a miſerable croſſe.

with mightie riches. Joſeph was ſold a miſerable poore ſlaue into Egypt, where he continued two yeares in moſt poore eſtate a priſoner, but the Lord raiſed him to riches and honour. Dauid was not rich, when hee kept his fathers ſheepe, yet God made him King of Iſrael. Elias was forced to begge bread and water of the widow of Sarepta, yet God by his prouidence gaue him food by a rauen: to teach vs, that hee can make the moſt cruell and hard hearted to giue ſuccour vnto his. These examples moue mee to thinke, that if Gods deare children were poore, and after inriched, he will giue me ſufficient or a contented minde: God will not alwaies hold his hand faſt, not regarding the poore eſtate of his children: he will in a time conuenient giue what is ſufficient. And for my comfort, I will not let ſlip out of my memorie, and daily meditation, the ſweet leſſon that Tobit taught his ſonne, ſaying, Feare not, my ſonne, for that we are made poore, for thou haſt many things if thou feare God and flie from ſinne, and doe the things which are acceptable to him. And Dauid confirmeth this, ſaying, The poore, truſting in God, ſhall not alwaies be forgotten, neither ſhall the hope of them that are oppreſſed faile for euer. The Lord indeed hath taken vpon himſelfe to defend, preſerue, maintaine, releeue, and ſuſtaine the poore that truſt in him: yea, hee heareth their deſires, and comforteth their hearts

A Rauen bringeth foode to Eliah.

We haue many things, if we feare God, and flie ſinne.

and

and ſpeaketh thus of his owne readineſſe to helpe the poore, Now for the oppreſſion of the needie, and the ſighs of the poore, I will vp (ſaith he) and will ſet them at libertie from thoſe that oppreſſe them. He maketh the poore that goe forth mourning, to returne with plentifull sheaues. This is hee that releeueth the poore with bread, that maketh the barren and drie land fat and fertile. This is hee that bleſſeth the poore and needie with the flowre of wheat, and feedeth the hungry with good things: he neither faileth nor forſaketh the poore. Great are the comforts which I gather by the ſweet experience of Gods continuall preſence.

The rich and poore haue one mother, the earth.

Now, to make ſome ſmall reſemblance betweene ſuch as are called poore, and ſuch as are called rich, were not much from the matter. Common experience teacheth euery man, that they haue all one and the ſame mother, the earth: from whole bowels commeth as well the poore as the rich, and the beggar as the king, and bring like riches into the world with them, very nakednesſe, though ſhee ſeeme prodigall to ſome, in giuing them largely the things which are in her: and againe, ſhee ſeemeth to hold fait her hand, and affoordeth little to others, and therein ſeemeth a partiall mother, that maketh ſuch difference of her children, that ſome ſhee ſets aloft, ſome ſhee keeps miſerable low: ſo that hence it commeth

that

that ſome are called poore, ſome rich, and yet both yeeld like riches backe againe vnto her: the poore repaies her with as large a requitall as the moſt rich, a naked carcaſe only. What great glory is there then in wealth more than in want? only the vſe of a little weight of wealthy things, which are alſo as vncertaine as life it ſelfe, for they goe and come, they increaſe and diminiſh, as the high Giuer will: and yet ſuch is the peeuiſh glory that the wealthie haue of the vſe of that which is none of theirs, as if they would carry it to the graue with them, they would there build Tabernacles for them and their flatterers: but they ſuddenly leaue it all with griefe, without conſideration of the account which they are to make of their ſtewardſhip. Alas, if they bee but ſtewards of theſe mountaines of wealth, of thoſe millions of gold and ſiluer. and that they be vnder checke of an higher audit, they are in worſe caſe than ſuch as are accounted poore, for they indanger themſelues and their ſoules, if they come ſhort in their reckoning, or haue not diſpoſed all things as the Lord, the owner of theſe things, hath willed them. And how hard a thing it is to be able at that generall reckoning to make ſuch an account as may deſerue acquittance, Chriſt himſelfe hath foreſhewed: It is as poſſible (ſaith he) for a Camel to goe thorow the eie of a needle, as for a rich man to enter into heauen

The vſe of a little wealth, and the want of the vſe, maketh the difference betweene the poore & the rich.

The richeſt is but ſteward of that hee hath; why ſhould he then be accounted rich?

heauen: and therefore crieth bitterly againſt them, Woe vnto you rich, for you haue your conſolation here. But of the poore of the world hee ſaith by Iames 2.5. Hearken my beloued brethren, Hath not God choſen the poore of this world to be rich in faith, and heires of the kingdom which he promiſed to them that loue him? If a man then regard the true riches, the godly poore in this life is the moſt rich, and worldly wealthy moſt poore and miſerable caitifs, becauſe their ioy is but for an houre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their hands, which is hard. Againe, the poore, though to the world miſerable, yet their pouerty continueth but a moment, and their reward is with Chriſt euerlaſting. Theſe things duly conſidered, who will not imbrace a poore eſtate to haue a heauenly kingdome? Therefore I will reſt vpon the good pleaſure of my louing God, and to him will I call in this my poore eſtate, that I may be releeued with the things neceſſary only, as Iacob did, and will be therewith content.

Comfort for the poore.

A moſt ſweet prayer in a poore eſtate.

O Lord God Almighty, mercifull, powerfull, and full of wiſdome, what am I that I ſhould approach before thy Throne, being a wretch

wretch, formed and made of a little duſt and filthy earth, whoſe beauty paſſeth ſuddenly to nothing, when it is moſt flouriſhing, and moſt pleaſing it ſelfe: yea ſuch (oh Lord) is the variable eſtate of man, that being high, is ſuddenly caſt downe, being rich is ſuddenly made poore, hee hath no certaine continuance of his proſperitie for an houre. What ſhould then moue men to glory in ſuch vncertaine ſecuritie? Only he is ſecure that is vnder the ſhadow of thy ſacred wings, protected by thy bleſſed arme, and releeued by thine vnſearchable prouidence. Wherefore (good Father) ſith that I thy ſilly creature am thus caſt downe, and made (as it were) a by-word among all that know mee, in regard I am become very poore, and farre vnable to keepe way with the glorious in the world: I onely flie vnto thee, as the moſt ſafe refuge, proppe and meane to ſupport me in my low eſtate. Receiue me, and renew my decayes, ſuccour mee and ſupply my wants, enable mee to liue, and with comfort in a ſound and vnſpotted conſcience to wade thorow this vale of diſtreſſe, with carefull and induſtrious trauell in my calling as I ought, wherein, if thou aſſiſt me not, I ſhall faint; if thou bleſſe me not, I ſhall not proſper; and if thou hold me not vp, I ſhall fall; and falling, I ſhall quickly periſh: But on the contrary, if thou hold me vp, nothing ſhall caſt mee downe, but I ſhall

ſtand

ſtand faſt, and ſhall not bee moued. Without thee I ſhall reele to and fro, not knowing to whom to repaire in my poore eſtate, ignorant what courſe to take in my wants: I am deſtitute of all helps, all friendſhip faileth: to thee I flie, for with thee is fauour, and with thee is abundance of louing kindneſſe and mercy: I haue no Helias to pray vnto thee for the increaſe of ſtocke and ſtore: I haue no Ionathan to impart my griefes vnto, and who may giue mee comfort by his faithfull counſell: I wander here and there for ſuccour, but compaſſion is no where to be found in the earth: ſo that (gracious Lord) I am as a miſerable man, bereaued of all conſolation, depriued of all aid, on all ſides forſaken. And thus deſtitute (good Lord) I reſt. What wilt thou that I doe in this miſerable eſtate? Is thine anger Lord, ſo highly inkindled, and thy louing kindneſſe ſo much abated, that thou ſeemeſt to refuſe to regard theſe things? I am thy creature, and wilt thou vtterly forſake me? Shall I finde no more fauour at thy hands? Haſt thou forgotten to bee helpfull to the poore that call on thee? Oh, where is that loue thou ſhewedſt to Heliah, when hee was in great miſery in the Wilderneſſe, wherein thou refreſhedſt him by meanes extraordinary, euen by a Rauen that brought him food? Where is the loue thou ſhewedſt to Iacob, who in his pouerty begged at thy hands

hands food and raiment, and obtained it with mighty teares? Gracious Father, where is this thy moſt ſweet comfort become? Is it ſhut vp only againſt mee, poore wretch: and ſhall I taſte the ſweetneſſe of thy benignitie no more? Louing Father, thou canſt enlarge my portion, and nothing diminiſh thy ſtore: for there is none end of thy treaſures. The whole earth, and all the things within the ſame, are thine, and in thee to diſpoſe, and thou canſt command euery of thy creatures to ſeruе for the releefe of thy children: thou canſt ſpeake the word, and what thou wilt is done: yea, Manna, the bread of heauen, came in ſhowers at thy word: Quailes, water out of the rocke, and what elſe ſoeuer might tend to comfort thy children, thou calledſt them, and they abounded: all things are to thee poſſible and eaſie, and all thy creatures are ſeruants vnto thy will: Siluer, gold, cattell, the fruits of the earth, and whatſoeuer is vnder or aboue the heauens, they obey thee, for the vſe of man: it is thou that pulleſt downe the proud and haughtie, and who but thou, can exalt the poore, the humble, and the lowly in heart? what thou wilt, thou canſt doe, it is only in thy power alone: thou feedeſt the hungry, and ſatisfieſt the poore with things ſufficient. Lord, I am poore, helpe me: helpe me, for the helpe of man is both vaine and vncertaine: and therefore (good Father) I will

Seeke

ſeeke thee for euer: yea, both early and late will I ſeeke thee: for thou art eaſie to be found, and neere to them that ſeeke thee. Thou waſt neere to Jacob when hee ſlept in the mountaine: thou waſt neere to Dauid when hee was in the wildernesſe of Ziph: thou waſt neere to Daniel when he was among the Lions: thou waſt neere to the Three children when they were in the fire: and thou waſt neere to Joſeph in the priſon: therefore whereſoeuer any of thy children ſeeke thee diligently, there they ſhall finde thee: in the temple, in the priſon, in their houſes, in the fields, nay in the moſt vncoth, ſtrange and deſolate places that are, euen there art thou alſo. Good Father, ſith therefore thou haſt alwaies beene ſo readie to protect and comfort all our godly fathers, I will not but truſt in thee, and in truſting in thee, I will ſeeke thee: and in ſeeking of thee, heare mee, and in hearing me, oh Lord ſuccour me, releeue me and let mee no longer bee deſtitute of thine aſſiſtance. for I faint for want of thy preſence. Deare father, thou haſt promiſed neither to faile nor to forſake thy children: then I cannot deſpaire of thy helpe. I aſſure my ſelfe thou wilt come in a time moſt acceptable for mee, and wilt ſupply all my wants, which are manifeſtly knowne to thee, and all things follow thy ſacred decree. Louing Father, I humbly ſubmit my ſelfe, my ſoule, and body, and all that thou haſt

haſt giuen mee, to bee diſpoſed at thy will: do thou what thou wilt, ſend helpe when thou wilt, and worke for mee euen as thou wilt, and giue mee a patient acceptance of my poore eſtate, that waiting thy leaſure, it may bee inlarged as thou ſeeſt conuenient for mee: and whether it bee pouerty or riches, whether liberty or imprizonment, that thy wiſdome ſhall thinke meet to lay vpon mee, bee it as thou wilt, for it cannot be but for the beſt: for thou art louing, merciſull, powerfull, and prouident, therefore will I feare nothing, but obediently attend thy will.

O Lord increaſe my faith.

Penſ. I thanke my GOD, through whoſe gracious goodneſſe my heart is greatly quieted, and my ſoule comforted: in mine extreme neceſſities I haue receiued moſt ſweet inward conſolation, by my conference with him who is moſt ready to heare. And now I will wait through faith, which is the euidence of things not ſeene, for the performance of that which I deſired of my God.

Hope. Thou muſt indeed wait with patience Gods good time: for vnleſſe thou bee armed with patience, all the reſt of thy vertues will bee altogether blemiſhed: and therefore in any wiſe ſtay not vntill thou haue attained patience, the miſtreſſe and gouerneſſe of all thine

Without patience, other vertues are nothing.

thine affections, which keepeth thee within the liſt of a contented minde, howſoeuer it fareth with the outward man. Therefore the patience which thou muſt ſeeke and imbrace, in all things muſt bee a ioyfull acceptance of thy miſery, not as compelled, but cheerefully reſting vnder the burthen of thine aduerſitie, which then, although it ſeeme to make thee ſigh by reaſon thou ſeeſt no end of thy griefes, it ſhall in the meane time cloath thee with ſpirituall ioy. Patience ſtaieth thee from fainting in any diſtreſſe: yea, when neither friend, counſell, nor any comfort appeareth, when all things ſeeme to be ouerthrowne and deſperate, then is patience the remedy, which like a mighty Giant beareth it out with a godly courage. True patience loueth the afflictions which ſhee ſuffereth: and if thou attaine to this patience, thou ſhalt giue praiſe to God in the middeſt of thy miſeries, and ſubmit thy ſelfe to his iudgement, when thou art preſſed with diſeaſes: neither can pouertie keepe thee backe, or hinder thee from commending highly the great bounty and goodneſſe of Almighty God. The mother of this precious and admirable Iewell is tribulation, affliction, pouertie, and croſſes. Patience alſo begetteth experience, and experience hope, and hope, maketh not aſhamed.

The ſingular effects of patience.

The mother of patience is affliction.

It is then concluded by the holy Apoſtle, that tribulation maketh not aſhamed.

ſhamed. For why: Faith, whereof wee haue ſpoken before, is that euidence of things not ſeene, which ſo worketh in time of tribulation and affliction, that it aſſureth the afflicted, that his deliuery, his eaſe, his comfort, and his releefe is comming. So that this tribulation & affliction ſeaſoned with faith, worketh patience, a contented toleration & ſufferance of the miſery preſent, which patience bringeth forth experience: namely, it hath proofe of Gods continuall prouidence, wherein he worketh mightily, and beyond the capacity of mortall man, the great ioy, eaſe, comfort, releefe and releaſe of all the faithfull afflicted, and that by ſo many admirable meanes, that of this experience ſpringeth hope, which worketh through the ſame experience, by an vndoubted aſſurance, that ſuch ſucceſſe will follow patient expectation. So that this appeareth to bee the whole furniture of a true beleeuer, Faith, Hope, and Patience, which being ioyned together in thee, thou ſhalt finde, that as faith is the ground of things which are hoped for, and maketh them (as it were) preſent before our ſenſes, and our ſelues as certaine of them as if they were in our hands: ſo hope maketh vs attend the time, reſtraining our corrupt natures from practiſing any vnlawfull meanes for the ſupply of that we looke for. And hauing the working of thoſe two ſo ſingular vertues in thee, Faith and Hope, there

Hope groweth by experience.

The office of hope.

there is no place of impatience, of grudging, of griefe, or of desire to seeke sinister deuices for releefe: but setteth downe his rest and resolution, to bee as cheerefull and full of ioy in distresse, as in any prosperous euent whatsoeuer. So did the Three children when they went to the fire, they said, Though God would not deliuer them, yet would they not dishonour him. So resolute and patient was Paul, who said, Though he kill mee, yet will I trust in him. Such is the fruit of true patience. It is necessary that thou be tried with affliction, and delay of comfort, for that is to the end that thou shouldest bee fully armed with these vertues, and haue experience, how in his prouidence God worketh for thee: yea, thou shalt finde, that as the promises of God are onely sure, so ought thy faith and hope to bee grounded vpon God, only sure.

Pens. Well, I see that I was farre from perfection, without hope and patience, and therefore sith thou hast so largely shewed mee the effects of these vertues, I will, as in other things, flie vnto God, who I see is most ready to receiue and heare the petitions of such as call on him in faith, I will submit my selfe to his will, in patience, how and when to be relieued of mine hard estate.

A godly prayer to abide Gods leaſure for helpe in afflictiõ.

O My moſt gracious God, moſt louing and deare Father, I fall downe before thee, I giue thee glory, worſhip, and praiſe for euermore. Though I, a miſerable, wretched and vnworthy creature, haue long cried vnto thee, lifting vp my voice in lamentable complaint vnto thy Mateſty, that thou wouldeſt vouchſafe to heare and looke with a moſt gracious eie and tender affection vpon my miſeries, and cure me of the calamities wherewith I am oppreſſed. But loe (oh Lord) I ſee and conſider, that my ſinnes which are many, mine iniquities which are odious in thy ſight, haue cauſed thee to delay thy helpe. And I acknowledge, that worthily thou withholdeſt thy ſpeedy releeſe and ſuccour from mee: yet deare God and louing Father in Jeſus Chriſt, call yet againe at the length thy tender fauours, promiſed in thy Sonne, to memorie. And although thou ſeeme to abſent thy ſelfe very long, and nothing at all to regard the words of my complaint, for triall of my patience: bee pleaſed at the length, euen when thou ſeeſt thy time moſt expedient for mee, to turne againe vnto mee in loue, and let me taſte againe of thy ready helpe. And in the meane time let me

bee

be inwardly ſtrengthened with a patient acceptance of what thou wilt ſhall light and lie vpon mee, praying thee to lay no more vpon mee than I am able to beare. Let mee finde that thy yoke is eaſie, and thy burden light, and let my croſſes bring forth patience, and let patience bring forth hope, that I waiting with ioy, and in a cheerfull conſtancie, thy releeſe, bee not aſhamed of my preſent afflictions: and let thy ready outſtretched arme be a continuall proy to ſupport mee, as it was to Paul, to whom thou ſaidſt, Feare not, my grace is ſufficient for thee. Oh let that thy grace be powred out vpon me (good Father) and it ſhall preſerue mee that I ſlip not in the perils wherein I ſtand: ſo in patience ſhall I reſt thy fatherly good will and pleaſure, as did Dauid, Iob, Ioſeph, Daniel, and others diſtreſſed: and by thy Fatherly goodneſſe in the end receiue like comfortable iſſue and ſucceſſe of my hope, as they did. And grant (deare Father) that my ſinnes, by reaſon whereof I am thus viſited with thy heauie hand, may bee no barre vnto thy mercies, but that they may be couered with the robe of thy Sonnes innocency, whoſe continuall mediation for mee in mercy accept, that it may worke for mee a timely deliuery out of all my euils, leſt that (good Father) the tedious continuance of a miſerable eſtate cauſe mee to faint, being of my ſelfe weake, and not able to endure

what

what I am willing: for the ſpirit is willing, but my vaine and corrupt fleſh is weake, and readie to ſinke vnder the leaſt diſtreſſe. And therefore (deare God) tarrie not ouer long, bee not abſent from me alwaies, but rather in loue come and imbrace me againe and again, that I feeling the ſweetneſſe of thy preſence, may with cheerfull patience continue thy leaſure in releeuing me. So ſhall my heart within me reioyce, and I ſhall ſing praiſe vnto thee with daily deſire to be renewed in the inner man, howſoeuer the outward man bee mortified daily by thy ſharpe correction, and ſeeme to be at the point to periſh. Into thy hands (moſt gracious Father) and into thy bleſſed protection I commend mine eſtate, be it vnto me as thou wilt, ſend me helpe when thou wilt, and as thou wilt. Thou art wiſe and all-ſufficient, therefore will I wait thy good pleaſure in all things.

O Lord increaſe my faith.

Hope. Thou beginneſt now to be well armed againſt all croſſes, wherein alſo patience, wherof thou beginneſt to haue ſome taſte, will be a great eaſe, and breed thee great conſolation: ſo that now, if thou feele thy ſelfe touched with any other troubles, thou knowest the Phyſitian who will heale thee without money.

Penſ. I am highly bound vnto you for your ſweet counſels, whereby indeed I am in a reaſonable good ſort inſtructed how to behaue my ſelfe in the troubles which preſently I am touched with: yet I ſee, that ſuch is the nature of knowledge, that one ſparke enkindleth another: and againe ſuch is the nature of trials, croſſes, and calamities, that one preſently followeth another, as the waues of the ſea, that neuer ceaſe. And ſith that man, and eſpecially euery one whom the Lord loueth, is as a ſtorehouſe of aduerſities, wherein the Lord hath laid vp all kind of miſeries, which hee calleth one after another, to trie his withall, and there is not that calamitie, which hath happened to any, but may happen alſo vnto me: and therefore if I may craue your kindneſſe ſo farre I will call to minde euery affliction that happeneth commonly to man, that by your good direction being recorded, it may reſt as a glaſſe for my ſelfe and others to looke into, being in my waies afflicted, and that it may ſerue as a cloſet of precious ſalues, to be applied to all calamities, whenſoeuer they happen. Infinite are the croſſes that happen vnto men, but I would gladly make proui ſion for comfort in the moſt principall, as impriſonment, which is an heauie croſſe, enemies, ſlanders, ſickneſſe, diſobedience of children, and croſſes in houſhold gouernment, and ſuch like.

One trouble followeth another.

Hee

Hope. What wilt thou then that I ſay therein?

Penſ. I would gladly heare your counſell what were to bee done, if it ſhould pleaſe God to lay impriſonment vpon me, which is a very ſharpe punishment, depriuation of liberty, which nature altogether abhorreth.

Hope. To ſpeake of impriſonment, is to enter into a matter very intricate, for that the cauſes are infinite: for there are ſome impriſoned for theft, ſome for murther, ſome for treaſon, ſome for conſcience and the true teſtimony of religion, ſome for debt, ſome for one cauſe, ſome for another. But as I take it, there needs nothing to bee ſaid of the three former, but onely of the two latter, to comfort thee withall: yet will I touch them all briefly, that all may haue comfort, that I may runne ouer the reſt of the afflictions with ſuch celerity as is expedient. Although it bee a matter moſt contrary to flesh and bloud, to ſuffer impriſonment, for that all men delight in freedome and liberty, yet is it many times ſeene that it is the lot, not only of the wicked, but of the moſt godly, ſincere, and beſt men, to bee reſtrained of this ſweet bleſſing, liberty of body, ſometime without deſert, ſometime in iuſtice, as a reward of ſinne, negligence of our callings, and other infirmities. But to ſpeake vnto the malefactour, who ſuffereth for his offence by the Law, hee muſt make of his

Diuers cauſes of impriſonment.

neceſſitie a vertue, that is, to take with patience that which he cannot auoid: and being captiue, let him be mindfull to ſorrow more for his offence than for want of his freedome, and by vnfained repentance let him take hold of the louing promiſes of Chriſt, who as hee was ready to receiue the penitent theefe, ſo he is ready to receiue euery true penitent offender. And therefore whoſoeuer findeth by examination of his conſcience, that his offence by the law deſerueth death, let him not deſpaire, but put on a reſolute patience, with hearty repentance, and full truſt in the merits and mediation of Jeſus Chriſt, whoſe death ſhall bee his life. For the offence committed through frailtie, though the law impoſe death, yet true repentance findeth fauour, ioyned with faith, and place of pardon, and forgiueneſſe with God: and the ſame day that he ſhall die for his fault, the ſame day ſhall hee be with Chriſt in Paradiſe. But this giueth not ſcope to ſinners, wilfully to run into vnlawfull actions, preſuming that future repentance ſhall obtaine remiſſion for the crime committed: for as God is mercifull, ſo is he iuſt.

The impriſoned ought to ſorrow more for his ſinne, than for reſtraint of libertie.

Some fall into this miſerable calamitie through debt, whereinto they fall, as in a dreame: for while this danger is a growing, it worketh like a pleaſing poiſon, for the borrowing is moſt pleaſing, and the ſpending delighteth flaſh

Impriſoned for debt, whereinto they grew to liue prodigally.

flesh and blond. But when a prodigall hand hath wasted what was not his, and a careleſſe heart ſeeketh not to pay the old, but to atchieue more, and ſo by degrees ſtepperh vp aloft, in ſhew to the world that hee is a man of account, a man of great reckoning, and to be reuerenced, though that which he eateth, and that which hee proudly ſetteth in, be other mens: he is ſuddenly taken by the throat, and Pay that thou oweſt is the ſalutation that his friend afortetime, afforderh him, and without paying there is no praying auaileth, but the matter is referred to the mercileſſe, who end the controuerſie with cruell captiuitie and impriſonment: Haue patience with me, and I will pay thee all, ſtandeth not for payment or reſpite.

Another ſort there are, that come into miſerie by a more tolerable occaſion, as by loſſe of goods, by ſickneſſe, by great charge of children, and ſuch like meanes: ſuch are driuen to make friends in the world for aide and releeſe to ſupport their eſtates, leſt they ſhould periſh in their wants. Alas, who knoweth not the bitternes of want? It is a moſt cruell burthen, yea, ſuch an euill as none can endure: for nature muſt haue its ſuſtenance, infants muſt haue their maintenance, elſe nature quickly decaieth, and they cannot endure. Hee therefore that taketh an honeſt induſtrie, and trauelleth faithfully to performe this dutie by his owne labours

Poore, meaning well, impriſoned for debt.

in this behalfe, and all his godly endeuours, will not extend to perfoꝛme his duty herein, ſo that hee is driuen to boꝛrow of the able to ſupply his wants, and that againe and againe, as his occaſions require, that he becommeth ſo deepely indebted at the length, that all his neceſſaries will not ſuffice it: then his cruell Creditoꝛs take an hard and iniurious courſe, and ſo caſt him into miſerable thraldome, where he is conſtrained to ſpend his daies in continuall ſoꝛrow. Alas, what can this auaile oꝛ pleaſure a Creditour, to ſee a man as deare as himſelfe in the ſight of Almighty God, by his meanes ſo to bee plunged in the filthy and loathſome puddle of impriſonment, where is nothing ſweet, but all tedious, irkeſome, and full of griefe? Surely, if ſuch a man die in this miſerable thraldome, it will bee hard foꝛ the Creditour to anſwer it, although the Law, which is only rigour, can tell him, that there is due proceeding againſt him, without errour, and therefoꝛe he ſtandeth cleere, and that which is done the law did it, and not hee. But let him withall call to minde, that in the meane time loue is gone, charity is not in him, and hee foꝛgiueth not. How can he then ſay, Lord foꝛgiue me as I foꝛgiue? This is worthy to be noted: but woꝛldly men are frozen in their hearts, and there is no impreſſion of mercy can haue place there. How then can they expect mercie:

If a poore debtor dye in priſon, it will be hard for the creditor to anſwer it.

cie? for doubtlesse, what measure euery man measureth to his brother in this life, the same he shall receiue in the life to come, whether it be loue or hatred, mercie or rigor. But now for the comfort of such a poore prisoner, thus much I will say, that he retaining an honest and carefull desire to pay what hee oweth, though he be vnable, he hath already paied his debt in his heart, and hee may comfort himselfe in this, that he hath not borrowed as the wicked, who purpose not to pay: and though he rest in captiuitie, hee may assure himselfe, that he hath the freedome of conscience and peace thereof, which passeth the vnderstanding of the wealthy, who wallowing in their abundance, thinke euery extreme lawfull that they inflict vpon the poore.

The poore man in prison, in heart desirous to pay, hath paid the debt before God

Some are imprisoned vpon displeasure, and for speaking a truth, as was Micheah, who at the will of Ahab, was committed to prison, and was fed with the bread and water of affliction, 1 Kin. 22 27 So was Paul, 2 Cor. 11. 23. Some of slander, as was Joseph, Genes. 39. 21. Some for a sincere affection to the Truth, as were the three children. Many other causes there are, needlesse to be touched. Whosoeuer therefore is touched, and restrained of libertie for any of these causes, it is the most sweet consolation to flie vnto God, whose helpe is then most readie, when mens eies are most desperate, and seeme to

Some are prisoned vpon displeasure.

be without hope of releeſe: and therefore ſaith Dauid, He is a ſtrong tower for the oppreſſed, and a ſure and certaine refuge for the afflicted. And againe, The poore ſhall not alwaies be forgotten, neither ſhall the hope of them that are oppreſſed faile them for euer. Therefore did Dauid in the like caſe comfort himſelfe in the Lord, as appeareth, 1 Sam. 30.5. and ſaid, Lord thou heareſt the complaints of the poore, and comforteſt them that are in priſon, and bendeſt thine eare vnto them, Pſal. 10.17. Whereby it appeareth that ſuch as are thus depriued of their libertie, muſt flie to God for freedome, who, as Dauid ſaith, deſpiſeth not his priſoners. Which appeareth by Joſeph, who being ſhut vp in priſon, which was an ignominious thing to the world, was not only not deſpiſed, but the Lord made it a preparatiue for his high aduancement. Although when hee was in priſon hee was in miſerable caſe, the very iron pierced his feet, hee was wearied with fetters, and that not for a moneth or two, it was for two yeares and more: in all which time he waited the Lords leaſure: and depending on his prouidence, he gaue him fauour in the ſight of his cruell Iailor. See further, what the Lord worketh for his ſincere ſeruants, he ſent his Angell and opened the priſon doore, and willed his Apoſtles to goe forth, Acts 5.18. So he did to Peter, though hee went bound with two chaines, and guarded with ſouldiers,

and

and vnder two ſtrong gates, whereof the one was an yron gate, and by the prouidence of God his chaines fell from him, and the Angell of God opened the gates, and brought him into the towne, and deliuered him out of the hands of Herod, who ſought his death, Acts. 12. 4, 5, 6. The like mercy did God ſhew to Paul and Silas, who were put into the inner priſon, and their feet faſtned in the ſtockes, and yet at midnight, by Pauls prayer, their bands fell off, the doores were opened, and they might haue departed, Act. 16 24 By theſe examples it appeareth, that the Lord is able to worke meanes extraordinary, if need require, for the freedome of his children, and can raiſe vp a thouſand meanes to releaſe them, if he finde them truly penitent for their ſinnes, truly faithfull in him, and truly zealous continually to call vpon him. Then will hee liſten to their cries, and in a time conuenient deliuer them: yea, if their caſe bee neuer ſo hard and deſperate: for the more dangerous the eſtate of his children is, ſo much the greater is his glory, hauing deliuered them. Therefore, ye that feare God, feare not, but call continually vpon him, and hee will mollifie the hard hearts of your Creditours and aduerſaries, or elſe hee will worke ſome other meanes, when you leaſt thinke of liberty. But let him that is thus ſhut vp, depriued of his liberty, call continually to mind, That

The Angell of God deliuereth Paul and others out of priſon.

God can worke extraordinary meanes to deliuer his, if it be expedient.

it is for his sinnes secret or knowne, how cleare soeuer he stand in his owne conceit: and cleansing his affections by heartie repentance, and humiliation before God, he may assure himselfe that God is louing vnto him, and that hee is present with him euen in prison. And withall it is necessary to haue regard how to spend the time, being thus shut vp: for no doubt, there are some which giue euident testimonie that they are carelesse either of the seruice of God, or how or when to obtaine their libertie. Such surely are they that delight only in belly-cheere, and being puffed vp with gluttonie, betake themselues to vncommendable exercises, as carding, dicing, bowling, and that after a sinister manner, one to rob another of their money, with swearing and blasphemie. Againe, some there bee that seeke to make prize of the simple that enter newly amongst them: which things are tokens of a more dangerous thraldome to come. But some (no doubt, and they are highly to be commended) spend their dayes in godly exercises, as in reading the comfortable Scriptures, in praying, in conference of God, of his comforts, of his mercie, of his prouidence, and of his iudgements, of whom there is no doubt but the Lord hath a fatherly care, which he will shew in his good time. It is a great comfort to a good man imprisoned, to haue some godly associate with whom he may

There must be regard had of the exercises to be vsed in prison.

It is good to haue a godly companion in prison.

may take ſweet conſolation by Chriſtian conference, and (no doubt) it ſhall be vnto him more ſweet than any other exercise whatſoeuer, though moderate exercises in the feare of God may be alſo vſed. Let it not be thought ſtrange, to proue that profit may grow by impriſonment.

Impriſonment (no doubt) is grieuous and irkſome, yet is there great vſe thereof to be made, and profit to be taken: for ſurely to a godly man it is as a ſchoole of knowledge and vertue, though to the wicked it is a puddle of all vice. Libertie is the ſweeteſt companion that a man may walke withall, but yet it often bringeth a man to ſundrie euils, it leadeth him to wantonnes, to vanitie, and draweth him to many dangerous euils: for freedome hath a large walke, and nature ſeazeth vpon euery pleaſant baite, whereby the poore ſoule is often inuenomed with the inchantments of ſinne, ſo that it is deeply indangered, and that by libertie. For ſee wee not euery eſtate and degree to abuſe it? Truly, libertie, which is the freedome of the body, may be ſaid to be the Lady and miſtris of the affections, and the affections to be framed according to the large conſtrained compaſſe of libertie: for when men are young, luſtie, and ſtrong, their libertie then reacheth infinitely, and then their affections ſtray into a thouſand ſinnes: but when they become old, impotent, and diſeaſed.

Liberty ſometime hurtfull.

diseased, and the body restrained into a lesser walke, then are the affections forced to stay themselues within the lists of lesser compasse. The like doth imprisonment, wherein when the body is shut vp, it is contained within the wals, where the eye hath not his scope to behold, nor the eare to heare the vanities which are common abroad, and therefore is the imprisoned (in that) happie: for if the body haue no free outgoing and ingoing, as nature desireth, which is contrarie to flesh and blond, yet where the Spirit of God worketh, there groweth a consideration of the place where hee is, and thence a consideration, with a sound resolution to abandon the memorie of the vanities which seduced his affections, being in the high way of libertie, and to imbrace a solitarie life, wherein hee may frame all his studies and deuices, to meditate of heauenly things, which being once tasted, it will yeeld so sweet fruit, that the soule at length will only thirst for vertue, & the fruition of sacred things. So that restraint of libertie is vnto the godly the very step (as it were) to a godly life: and such as yet haue not the true feeling of the feare of God, may learne how to frame themselues to such a course as will at the length bring them vnto commendable vertues. Thus may euery man whatsoeuer, vpon whom this hard lot of imprisonment is cast, make profit thereof, and especially if

if hee accept it with a patient waiting the Lords leaſure, and continue in all godly and vertuous endeuours.

A Prayer to be ſaid of ſuch as are in priſon.

O My Lord, moſt louing and all-ſufficient, abſolutely able to doe what thou wilt, I ſee that thou canſt not abide thy children to goe aſtray, and to follow vanities, but theweſt thy ſelfe iealous of thine owne glorie, and deſirous of our ſaluation. And although thou ſeeme of long time to winke at our ſinnes, and to make no account of our tranſgreſſions, yet doeſt thou at the length call vs to an account by affliction, which thou layeſt vpon vs in diuers manners euen as thou wilt. And I confeſſe (good Father) that thou haſt worthily found me out in my ſinnes, and haſt iuſtly caſt mee downe into this ignominious pit, into this miſerable place of thraldome, and haſt ſuddenly ſhut me vp in priſon, depriued me of the libertie wherein I lately wantonly wallowed, as though thou hadſt not ſeene it: wherein (gratious Father) I confeſſe thou dealeſt moſt fauourably with mee, though thou ſuffer thereby the body to periſh for a ſeaſon, yet it is a ſound medicine for my poore diſeaſed ſoule, which vnleſſe thou hadſt thus fatherly reclaimed mee, had beene ouerwhelmed with ſinne and deadly ſecuritie

curitie ere this time: and therefore I heartily giue glory vnto thy name, who haſt not ſuffered me to ſtray for euer, but haſt reſtrained my body within the limits of this loathſome priſon, where yet mine affections, which are groſſe, will ſeeke to range abroad after the accuſtomed vanities, vnleſſe thou (my moſt carefull and louing Father) reſtraine them alſo within the limits of thy feare: ſo ſhall I make mine impriſonment profitable, namely the liberty of the ſoule; for (Lord) I ſee that then hath the ſoule moſt freedome, when the body hath leſſe libertie. For while I liued at large, and walked in the pleaſant pathes of licentious libertie, I followed euen with greedineſſe the ſenſuall deſires of the outward man, which brought my poore ſoule into a moſt dangerous ſpirituall impriſonment. But now (oh Lord) I feele a contrary working, for the fleſh, though it be yet prone to vanities, it wanteth the ſcope to performe what it deſireth. And therefore (deare Father) I beſeech thee ſeaſon mine heart with thy feare, and mortifie in mee the corrupt and vnſeemly affections which ſeeme to breake forth in me, and let both body and ſoule haue the free libertie, will, and ableneſſe to ſerue thee only, and only reſt and rely vpon thy prouidence, to be comforted and releaſed of their miſeries. Giue me true and vnfained repentance, and accept mee into thy moſt gracious fa-

uour,

uour, wherein thou canſt alſo eaſe mee of my calamities, and cure mee of the griefes which my diſtreſſes do procure. Afford mee the ſpirit of inward patience, which ſhall bring forth the true conſolation of my ſoule. Call to minde the mercies promiſed in Jeſus Chriſt, and therein at thy good pleaſure reſtore me to liberrie both of ſoule and bodie. Thou art my keeper, my comfort, and inward ioy: yea thou art my deliuerer. Worke thou in the hearts of ſuch as ſet themſelues againſt mee, that they may ſhew fauour, and that the bitter fruit of extremitie proceed not from them. Thou ruleſt the hearts of all men, and canſt mitigate the rigour of the moſt cruell men: thou diddeſt alter the nature of the Lyons, that they had no power to annoy Daniel. It is as eaſie for thee to change the cruelty of mine aduerſaries into mercy. All thy creatures ſtand at thy commaund. Eſau could not hurt Jacob, becauſe thou hadſt decreed the contrarie. The fire did not execute it nature vpon the three children. The water of the Red ſea did ſhew fauour to thy children. Thou art as able (I know) to ouerrule theſe hard hearted men at thy pleaſure, or to worke ſome meanes whereby I may ſtop their greedy proceedings againſt mee. Oh make haſte to helpe me, oh my God, and deliuer mee out of all my dangers: ſet mee vpon a ſure rocke, and in the time wherein thou

haſt

haſt decreed it, let mee taſte againe the ſweet comfort of liberty, leſt if thou alwaies leaue me, mine enemies ſay thou haſt not reſpect vnto my prayers, nor regard of my miſeries, and ſo purſue mee with deadly cruelty, while they thinke there is none to helpe. But let them ſee (deare Father) by thy merciſull delinering of mee, that thou art both able and ready to helpe mee, and that thou neuer faileſt the afflicted, calling on thee. And though thou ſuffer me to periſh in the fleſh, as the theefe on the croſſe, yet wilt thou receiue mee to eternall conſolation and freedome. Be it vnto mee (O Father) as thou wilt, I will wait with patience thy gracious leaſure, knowing this aſſuredly, that although thou haſt ſhewed mee great troubles, and many miſerable aduerſities, and brought mee euen to the dooze of death, thou wilt yet returne and reuiue mee, thou wilt come againe in loue and raiſe mee out of this horrible pit, thou wilt couer mee from all the ſhame of men, and thou wilt renew in mee my decayed thoughts, that I may meditate only on thy Law. Then thou ſhalt anoint mine head with freſh oyle, then ſhalt thou prepare my table a new, and furniſh it with comfortable plenty of all good things, mine eſtate ſhall bee changed as the renewed age of an Eagle. But Lord, when ſhall theſe comforts appeare? when ſhall the day of conſolation come? Rebuke and ignominie

minie haue wounded mine heart, and this miſery lay heauily vpon me, while I looked for ſome man to helpe me, and when I found none, I thought, I will returne vnto thee, my God, in whom is life, health, libertie, comfort, mercie, and all fulneſſe of ioy. Heare me therefore (oh Lord) for thy louing kindneſſe is ſweet. Draw neere vnto my ſoule, & redeeme me, and I will praiſe thee for euer, and the men that now ſeeke my ruine ſhall ſay, We haue purſued the man that hath the Lord for his defence. And the godly ſhall ſee this and be glad, they that feare thee ſhall reioyce, becauſe they ſhall ſee by experience, that thou heareſt the poore, and deſpiſeſt not the priſoners.

O Lord increaſe my faith.

Hope. The next croſſe which followeth, in thy requeſt, to be ſpoken of, is the cruelty of enemies, who in theſe daies are in great abundance, and eſpecially againſt the godly, who couet to liue ſincerely in this life. And it muſt needes bee, that ſuch aduerſaries encreaſe, becauſe the diuell is now moſt induſtrious, and all his agents, to bring ſinne to the top, and yet he ſeeketh but his owne ſpeedy damnation, for his kingdome is of this world, and his confuſion is already decreed to be perpetuall: now therefore hee ſtandeth at the doore of euery heart, and ſeeketh to inuenome the ſame with poiſon of deadly enuie, Againſt enemies.

The practiſes of the diuell in raiſing enuie againſt the godly.

enuie. Thus he began with Caine, and left not, vntill hee had murthered his brother Abel. The examples of his practiſes in poiſoning men with enuie, are many, and the experience ſo common, that few examples neede at this time. He raiſed the ſonnes of Laban to hate Jacob: Joſephs brethren, to hate him: Saul, to hate Dauid: and infinite others in holy Scriptures. But he that looketh now into his cunning deuices, ſhall ſee greater, and more then can be numbred: whereof grow treatheries, treaſons, murthers, poiſonings, and a thouſand diuelliſh prankes put in execution, to ſhew, that the day is come, ſpoken of long agone: That the loue of many ſhould ware cold. Then it muſt needs follow, That hatred and enuie muſt become hot and furious, as indeed they are. Therefore it behoueth euery man to ſeclude all occaſions of conceiuing of diſpleaſure, for thence ſpringeth malice, and from malice hatred, which is a moſt ſubtill ſinne, and dangerous, for it is often carried long time, like a ſparke of fire, in the heart, and at length breaketh forth and cauſeth oftentimes a mightie ruine. And euery childe of God muſt aſſure himſelfe, that there are ſome which couer ſuch ſparks with the aſhes of diſſimulation, which at the laſt breaketh forth, for their triall: and God who manageth all, will ſuffer none to worke beyond his good pleaſure. Though ſometimes

Men muſt beware how to conceiue offences.

To carrie hatred is a dangerous thing.

times it bringeth death vnto the moſt innocent, as it did vnto Stephen, to Iohn Baptiſt, and to Chriſt himſelfe, who was betrayed by the poyſoned ſparke of the deuilliſh venome that long lay hid in his deceitfull breaſt that betraied him: yet plainly ſeene of him whom he betraied. This is a dangerous croſſe, and carefully to bee weighed, conſidering that a ſword may bee couered vnder All haile friend. Diſſimulation may change deadly hatred into acceptable loue in ſhew: and therefore may the moſt ſimple and innocent bee ſooneſt intrapped with ſweet and pleaſing words, when as wee ſee there is deadly poyſon in the heart: there may be hony in the mouth, when gall is within the boſome: and that cauſeth ſo many outragious euils to bee committed vpon the leaſt ſuſpitions. And therefore it is a conuenient thing for euery man, and moſt neceſſary, to haue one enemy, whom chiefly hee feareth, and whom hee may account his mortall aduerſary: for by the dread of him, hee ſhall ſo arme himſelfe within and without, that hee may thereby preuent the ſubtill practiſes of a ſecret enemy, which might otherwiſe ruſh on him ſuddainly, finding himſelfe prouided: but a Chriſtian muſt be friend to all. If it bee well conſidered, the Lord dealeth like a louing father, in trying his with enemies, for that it giueth them a cauſe to bee continually watchfull, and to giue carefull

The innocent are ſooneſt deceiued and intrapped with counterfet loue.

It is neceſſary to haue one cruell enemy.

carefull eie vnto their treadings, knowing this, That the enemie will pry into euery steppe, and looke into all their proceedings, and finding opportunitie, will surely betray them: nay, they will take wicked, peruerse, and sinister counsell against them, and will refuse to execute no false meanes to bring their wickednesse to effect: whereby wee are giuen to consider, that in earth there is no peace to the children of God, but are on all sides oppressed and cast downe, when the wicked prosper like the greene Lawrell, and seeme to exceede in pride the stately Cedars. Now when our enemies vomit out their cruelties, and thunder out the furious fruits of hatred, thou must not flie to the sword, as great Goliah did, nor feare: but as Dauid did, run to the protection of the Almightie: so will the Lord not only defend thee, but will cause euen the mightiest enemies to feare thee, as hee did the enemies of Iacob, when he trauelled towards Bethel: Genes. chap. 35. vers. 5.6. Search the Scriptures, and thou shalt finde many comforts touching this matter. It is recorded Leuit. 26.7,8. Ye shall chase your enemie, and they shall fall before you vpon the sword: fiue shall chase an hundred, and an hundred shall put a thousand to flight. Hereby it appeareth, that if force and violence bee offered, that thou put not thy confidence in outward things, but in the hand of Almightie God, who will teach thy fingers

The godly must looke for no rest in this life.

gers to fight, if it bee conuenient. If thou therefore ſerue the Lord as thou oughteſt, he will not only deliuer thee out of thine enemies handes, but will lay heauy curſes vpon them: ſo that thou ſhalt ſee that ruine and deſolation to fall vpon themſelues, which they haue practiſed againſt thee, Deut. chap. 30. verſ. 7. And this mightie God can vpon a ſudden alter the fierie paſſions of the moſt furious, as hee altered Eſaus, when hee had vowed to kill his brother Jacob: in ſtead of it hee moſt kindly embraced him, and kiſſed him. And where it is the nature of enemies to ſpeake euill of men, and many times without cauſe, as Dauid affirmeth, yet if thou depend vpon thy God moſt powerfull, they ſhall be conſtrained to alter their thoughts, & vſe better words, as Saul, who though hee ſought Dauids life, yet was forced when hee met him, to ſpeake ſweetly to him, ſaying: Is this thy voice, my ſonne Dauid? And Saul lift vp his voice and wept, 1 Sam. 24 7. So ſhall thine enemies, if thou feare God, be forced to ſpeake friendly vnto thee: yea, euen then when they determine thy hurt: for God hath their hearts, handes, and tongues in his power, rule, and direction, as appeareth alſo by Saul, who ſaid, I haue ſinned, come againe my ſonne Dauid, for I will doe thee no more harme, 1 Sam. 20 21. Nay hee went further, and ſaid, Bleſſed art thou, my ſonne Dauid. The great tyrant Pharaoh

God can ſuddenly turne the heart of the moſt cruell enemie.

Pharaoh was forced to aske Moses and Aaron forgiuenesse, Exodus 10. 17. What iniury can there be pretended against his, which hee cannot preuent? Did not the Iewes say and sweare, and vowed deepely, that they would neither eat nor drinke till they had slaine Paul, yet were they deceiued and disappointed of their wicked purpose. Though the wicked and malitious doe thinke, that euery of their impious decrees shall stand, and that none can stop what they haue intended: yet, alas, they are poore wormes, whom the Lord holdeth vnder his foot, that they cannot stirre: he curbes their cruelties, that they passe no further than the Lord will. And therefore feare not, howsoeuer thy proud enemies froth out their malicious desires and whet their pestilent affections against thee like wild Boares, the Lord with his looke can wither euen their hands, that they shall not bee able to hurt thee. God, as Dauid saith, hath secret places enow, wherein hee can hide thee, and preserue thee in safetie from the proud braggs and cruell threats of thy mightiest aduersaries: for like as they that feare God are assaulted on euery side, not onely of their enemies, but also of Satan and his Angels: euen so the Lord againe doth campe about them with the inuincible armies of his Angels, and preserueth them.

A wicked vow made absolutely, yet not performed.

Pens. I gather sufficient hope and comfort

comfort by this diſcourſe: and I will reſt vpon the defence of the Almightie, who I ſee hath a ſpeciall regard vnto his children, who when they are in greateſt dangers moſt deeply threatned by the mightie, they are then moſt ſecure, and the Lord receiueth them into his protection, euen vnder the ſhadow of his wings: therefore to him will I frame my prayers.

A prayer to be defended againſt enemies, and to leade a godly life, that it bee not brought in queſtion by the aduerſaries.

HEare me, oh God, heare mee, and refuſe not my petitions, for my heart (oh Father) trembleth within mee at the conſideration of the mighty that ſeeke to doe me hurt. Giue care therefore vnto mee, and heare me, leſt mine enemies take occaſion by preuailing againſt me, to triumph. Lord thou ſitteſt in the heauens, and iudgeſt euery mans cauſe on the earth: therefore ſee and conſider how cruelly they deale with mee, that I haue not offended. It may be (oh Father) offences are taken where they were neuer meant, & yet vpon the ſame they build moſt cruell hatred, and ſeeke to doe me what violence they may, being deſirous of their bone. But (Lord) their hearts are full

of

of rancour, and all their deſires are ſet on moſt vngodly crueltie. Many cruell and mercileſſe people gape againſt mee with cruell threats, as though I ſhould be ſwallowed vp without redemption: but I know that thou ſeeſt their practiſes, & laugheſt their deuices to ſcorne. Turne (O Lord) all their power to weakneſſe, all their wiſdome to fooliſhneſſe, and all their wicked policies to their owne ſmart: for I know (Oh Lord) that in thy ſight they are but as wormes, they can preuaile no more againſt me then thou wilt permit them: and I know thy loue and thy fauour in Jeſus Chriſt is ſuch towards all that call faithfully on thee, that thou wilt preſerue them as the apple of thine eye. But, alas, I cannot excuſe my ſelfe of ſinne, which (no doubt) hath ſtirred vp theſe men againſt mee: but Lord pardon mee in Chriſt, for I am heartily penitent: Therefore (oh my Father) let that bee no barre vnto thy mercies, let not thy helpe be any whit delayed in regard thereof, for I truſt in thee, wherefore take part with me, and theſe mortall men ſhall for ſhame ſurceaſe to perſecute mee, they ſhall be aſtonied at thy becke: if they ſee mee ſhrowded vnder thy ſacred countenance, they ſhall flie and not returne. But as yet bitter are their aſſaults, grieuous are their cruelties, and intolerable the burthen of their iniuries, which make me often to ſigh, fearing what will become of mee:

me: but now (oh Father) I will only ſettle my confidence in thee, then what can any mortall man doe vnto me? Rather than they ſhall make a prey of mee, thou wilt ſend mee helpe from heauen, becauſe I can find none on earth: therefore hadſt thou prouided Eliah, being beſet with his enemies, an army of Angels to reſcue him: and thy children are not without like vnſeene defence, when moſt need is. But while I walke on the earth, I know I ſhall walke as among lions, expoſed to the cruelties of moſt outragious men: and I ſee (as it were) the pit whereinto they hope to caſt mee headlong: but I hope in the prouidence and protection of the moſt High, that they ſhall fall into their owne ſnare, if they ſubmit not themſelues vnto the will of the Higheſt: yea, vnleſſe they appeale vnto the Almightie, hee ſhall pull their teeth out of their iawes, and ſhall cauſe their power to vaniſh and melt away like waxe, yea like the ſnailes ſhall they conſume in their owne ſhels. Good Father, turne the hearts of mine aduerſaries, if thou ſeeſt it good, deliuer me from them, and take me vp as a father into thine owne hand, ſo ſhall I be ſafe: and in hope of this, I will alwaies repaire vnto thee, whenſoeuer they offer violence againſt mee, I will run vnder the ſhadow of thy protection, wherein I beſeech thee hide mee euermore. And forasmuch as theſe men ſeeke all courſes to bring me into trou-

ble. I beſeech thee giue mee thy fauourable direction, that all my life and conuerſation may bee ſo framed, that they may take no power or occaſion, howſoeuer they pry into my walkings, to call me into queſtion for any crime: ſo ſhall I not only keepe my ſelfe vnſpotted in the world, but alſo ſtand as an example for the godly to follow, to thy glory, and mine euerlaſting comfort.

O Lord encreaſe my faith.

Penſ. I muſt intreat you to proceede according to your promiſe: for your counſell hath beene moſt precious vnto mee. And ſith the next matter to be ſpoken of is ſlander, falſe accuſation, and backbiting, I pray you beſtow ſome time in recounting the comforts that may bee gathered thereof, and other things neceſſary to be conſidered therein.

Hope. Slander, falſe accuſation and backbiting, are members of enuie, and doe ſpring of enuy, the verie poiſoned ſeed of the Deuil, ſowne in the harts of his, who wait opportunity to ſlander the moſt vpright in heart. This is a moſt cankered deuice of Satan, that when by all his policies he cannot draw the godly into the notorious euils he deſireth, then ſetteth he on his poyſoned miniſters with venomous tongues to ſpeake euill of them, to bring them into ignominie, and into ſuſpition in the world, that they doe but diſſemble

Slander ſpringeth of enuy.

their

their religion, that they bee but hypocrites, in outward shew sincere, but indeed notorious sinners. Thus he practiseth to the end hee will haue none supposed godly that are godly indeed, but such as he hath intangled soundly in his cobweb of notorious iniquities: such a one he shroudeth most finely and cunningly, and maketh to appeare, through the hypocrisie wherewith hee instructeth him, a man of great stayednesse, integritie, and very holy. And vnder this must he walke as an Angell for a time, but at the last his poysoned affections breake forth, and shew him to be a very diuell. And contrary to this, the true godly, who by the practises of the wicked ministers of Satan, rest long suspected to bee wicked men, at last their integritie appeareth, and their sincere hearts are laid open in the light of truth by tryall, and so found to be the most vpright men. By this then it appeareth, that it is not the common report of men that maketh them good or bad, for that the world also is partiall in iudging, and hath not the true touch to try the difference of men, but euery man censureth according to his affection: and such is the corrupt nature of all men, that they haue in themselues such a partiall iudgement of men, that they will speake euill of & condemne such as they know not, and excuse such as they know to be grieuously faultie in many euils. And

The godly by the practises of Satan seeme wicked, and the most wicked godly for a time.

Report maketh men neither good nor bad.

The absurd iudgement of the world.

of theſe corruptions proceed theſe euils, ſlander, reproch, and backbiting: which euills are of a very ſtrange effect, for they by no meanes can hurt the man againſt whom they are intended, but returne to the practiſer, and greet him with the very ſhame and ignominie hee purpoſed againſt the other. The diuell ſeeketh to glorifie ſinne, and to make vertue odious, and practiſeth that good be called euill, and euill good, and to that end ſeeketh ſlanders againſt the godly, and glorifieth the wicked. How was innocent Dauid railed at by Shemei, and Chriſt by the Iewes? But in our daies it is growne to be more couert, at tables, at meetings, and at aſſemblies of good fellowſhip, then there floweth out flouriſhing reproches againſt ſuch as are abſent, euery man againſt whom his corrupt heart moueth him to ſpeake euill. And this is a moſt pernicious miſchiefe, That men ſhould eat the abſent with reproch full words: but it declareth, how vice and vertue cannot agree: and therefore it behoueth euery true Chriſtian to arme himſelfe with a patient bearing of ſlanderous reports, and to carrie himſelfe ſo preciſely in his walkings, that he needs not to feare the tongue of the wicked: for hee cannot haue here better entertainment than Chriſt his maſter had. he ſhall be hardly ſpoken of, liue he neuer ſo ſincerely, hee ſhall bee narrowly liſted, and euery wicked eie ſhall pry

into

into his doings: euery act, euery word, nay, euery thought shall be censured, & be they neuer so sincere they shall be condemned. The desire to lead a godly, austere, and vpright course of life, is said of these large tongued men, to be foolish puritie: and large libertie in themselues to sinne, they iustifie to be good religion. So that the wicked, walke they neuer so licentiously, are commonly commended, and the godly are condemned in their best waies. Paul was said to be mad, because hee was zealous: the Disciples drunke, because they spake the truth with boldnesse. But no doubt there is profit to be made of these crosses, for it giueth the godly cause to looke vnto their waies, and to examine whether in any measure they deserue that hard report, that so they may reforme them before they runne too far in sinne. Dauid being cruelly railed on by Shemei, who said vnto him: Come forth, come forth thou murtherer and wicked man, thou art taken in thy wickednesse, because thou art a murtherer. This would haue moued the blood of many in our dates, though they had beene knowne guiltie, and they would haue sought present reuenge, both by force and action of the case, such is our hot nature: but Dauid would not suffer Abishai, his valiant friend, to reuenge his quarrell, but entred into his conscience, and said vnto Abishai: Let him alone: suffer him to curse and

The perniese iudgement of the wicked.

to reuile me, for the Lord hath bidden him. It may be the Lord will looke vpon mine affliction, and doe me good for his curſing this day. What a ſingular comfort here ariſeth vnto the ſlandered, if with patience they take their reproches: for thereby is gathered, That when ſuch croſſes come, howſoeuer fleſh and blood ſtorme at them, yet faith aſſureth, That the preſence of the Almightie ſhall be with them, and for a mite of this light affliction, hee will ſend a great weight of comfort, and for a light and momentarie triall, high and eternall conſolation. And therefore, for thy part, whenſoeuer theſe euils ſhall bee framed againſt thee, fret not at it, neither be thou malicious as they are malicious, but be thou patient, and ſubmit thy ſelfe to the Lords will, who knoweth thine innocencie. And howſoeuer the wicked doe ſpeake to reproch thee, it cannot any way annoy thee, ſo thou leadeſt thy life vpright, and put thy truſt in the liuing God: to whom I will leaue thee in this as in other croſſes, to frame thy petitions vnto him.

God doth good for outward euils, if they be patiently taken.

A prayer againſt reproch, backbiting, and ſlander.

O My God Almightie, Father, prouident and mercifull, who woorkeſt all things as it ſeemeth beſt for thy children, whom notwithſtanding thou moſt tenderly and dearely loueſt

neſt, thou doeſt not ſuffer them to reſt on any ſide ſecure or free from one croſſe or other, to the end that by thy often viſitations they may learne to walke wary in the waies of their callings, and ſhewest thy ſelfe iealous of their integritie, and therefore thou doeſt not alwaies hold a gentle hand ouer them, leſt they ſhould dreame of continuall tranquillitie, and deceiue themſelues with the conceit of chiefeſt happineſſe in this life, but doeſt daily vſe a fatherly correction, to keepe them in continuall awe of thee. And therefore, when wee abound in all things neceſſary, and haue no cauſe to complain of want, when wee are healthfull, and feele no bodily greefe, when wee ſeeme in moſt pleaſing ſecuritie, all things to pleaſe our humours, and to fit our conceits: yea, when we imagine our ſelues altogether in thy fauor, and when we feare no euill at all: then ſuddenly ariſeth ſome new triall or other, then thou ſuffereſt Satan to buffet vs, and his miniſters to aſſaile vs, and when they finde no other meanes to trie vs, then they lay battery to our good name: thou permitteſt them to lay ſlanderous ſpeeches againſt vs, and to ſurmize matter to reproch vs, to the end that our patience maybee thereby inured to ſuſtaine greater trials. I flie therefore vnto thee, my God moſt gracious, my Father moſt louing, who knoweſt all things. I beſeech thee not to winke at

mine ignominie, which thou ſeeſt mine aduerſaries vndeſeruedly worke againſt me, their ſlanders and vncharitable reproches, whereby they ſhew that poiſon is in their tongues, and gall in their hearts. And although I cannot but confeſſe, that I haue not ſo ſincerely walked, but that I may bee reproued, yet let not the wicked reioyce againſt mee, leſt that their enchanted ſpeeches bewitch the hearers, & ſo I be brought into publike ignominie, who ſeeke eſpecially thy glorie in all my proceedings. Stop their malice, if it pleaſe thee, and temper their wicked imaginations: let them not vomit, out of the fulneſſe of their poiſoned hearts, any thing to my hurt, but if it be thy will to permit them to raile againſt me, either priuatly behinde my backe, or publikely before my face, let me make ſuch profit thereof, as Dauid did, who commended his cauſe vnto thee, in hope that thou wouldſt doe him good for the railing of Shimei: for there is no euill happeneth vnto thy children, but thou ſendeſt a recompence in loue: and therefore thou canſt worke by thy power and prouidence, that euery malicious ſpeech, euery ſlanderous report, and euery iniurious reproach may tend to my good. It giueth mee cauſe of circumſpection, and to looke warily to my waies, leſt I ſhould follow thoſe groſſe euils that draw deſeruedly reproofe and reproach, yea, & thy heauie diſpleaſure after them, as drunkenneſſe,

kennelſe, enuie, malice, fleſhly luſt, wantonnelſe, and ſuch vnſeemly things. Good Father, let thy grace ſo ſeaſon euery thought of mine, that nothing paſſe my lips vndecent to bee vttered, nothing paſſe my hands vnſeemely to be done, frame all mine endeuours to a ſincere courſe, reſtraine them within ſuch vertuous and ſacred limits, as the moſt wicked and ſuch as thirſt moſt for my diſgrace, haue no iuſt cauſe to ſpeake euill of mee: that with Dauid I may be able to ſay, O Lord deale with me according to mine innocencie: though (oh Lord) I cannot but acknowledge my ſelfe guiltie of many euils before thee: which couer (good Father) with the robe of thy Sonnes innocency: ſo ſhall all goe well with me, howſoeuer the wicked murmure and raile againſt me.

O Lord increaſe my faith.

Hope. I know thou wilt not bee ſatisfied vntill I haue gone thorow all thoſe miſeries which thou haſt mentioned: and therefore becauſe it is not my purpoſe to ſtand long in any diſcourſe, I will proceed to the next calamitie which followeth in the catalogue that thou haſt ſet downe, which (as I take it) is ſickneſſe.

Penſ. It is very true: and becauſe it is of all other the moſt fearefull to fleſh and bloud, for that it determineth this life, take ſomething the more paines in

the discourse, to the end the more comfort may grow to such as are in that kinde of crosse, and to the end my selfe may bee prepared to take it as I ought, patiently and thankfully.

Hope. Indeed entring into this discourse, I enter into a large field, but that I will restraine my selfe to brevity. The body of euery man is compoſed of the foure elements, and they so temperately and indifferently mixed, that euery of them seemeth to carry his equall proportion in man, whereby many continue long in health, lusty and strong: yet these elements are in man at continuall warre which shall haue the preheminence, whereby groweth distemperature of the blood, and consequently diuers diseases, and that as well in the young as the old, which distemperature is so much the greater, by how much there is obserued a diet not fit for the body, as glutronie, drunkennesse, violent exercises, and such like, which commonly are the grounds of all infirmities, and hasten death on some, as it were before the time. But there is no certaintie of health to the most moderate or temperate man: for the Lord sometime sendeth sicknesse for neglect of hearing of the Word, and disobeying his commandements, as Exod. 15.26. sometime for sinne, Matth. 9.2. sometime for Gods owne glory, that healing them may haue the more praise. Iohn 5.5. The causes of our infirmi-

Concerning sicknesse.

There is no certaintie of health to the most temperate man.

are many, and the principall is ſinne. And although the ends and occaſions of ſickneſſe bee diuers, yet the Author is alwaies one, and hee it is that is alſo the giuer of health, and all other good things, and hee in his ſecret prouidence keepeth the knowledge of the time of ſickneſſe, much more of death, from all men, to the end that they ſhould not boldly wallow in wantonneſſe, knowing the time of their ſickneſſe and death to bee farre off, and that they haue ſcope ſufficient to play, and after to repent. But the purpoſe of the Almighty herein was very louing, to the end that the vncertainty of death, and the ſudden comming thereof, ſhould keepe men in continuall awe, and within the feare of God, that whenſoeuer they ſtept aſide, were it neuer ſo little, they ſhould thinke death at hand. He that would retaine this in memory, ſhould haue a more carefull eye how hee did ſuffer his affections to roue into ſo large euils, into ſo wanton waies and dangerous iniquities. But alas, neither the feare of ſickneſſe nor death can terrifie men from ſinne: and therefore ſinne draweth downe ſickneſſe, which muſt be cured by the fauour of GOD, who muſt bee ſought by hearty repentance and humble prayer. It is hee that hath ordained all men to die: Kings, Princes, and the greateſt Potentates of the earth, haue one and the ſame ſubſtance of fleſh and blood, and one and the ſame courſe to the

The principall cauſe of ſickneſſe is ſinne.

Why God hath hidden the time of ſickneſſe and death from man.

Rich and poore haue one courſe to the graue

the graue, which the pooreſt beggers, howſoeuer the high and rich, the noble and glorious, may flatter themſelues by a perſwaſion, that they can preſerue themſelues, and preuent diſeaſes and ſickneſſe by phyſicke rules, pottons, and drugs, which may bee vſed as gracious meanes from God, but not as hauing in themſelues power to preſerue or heale. Ahab could not preuent death, and yet he had a multitude of moſt skilfull phyſicians, on whoſe exquiſite art hee only relied, but in vaine, 2. Chron. 16. 12. All the phyſicke that the woman, mentioned in Marke, could take, hauing beſtowed great charge therein, could doe her no good: but Chriſt Jeſus with a word performed the cure. What did it anaile Mithridates to haue many and infinite preſeruatiues and medicines to preuent the danger of death? The Phyſician is a neceſſary man in ſickneſſe, but withall the patient muſt trust in the Almighty, whoſe will muſt concur with the phyſicians working, or elſe is all the phyſicke to no purpoſe. God was Hezekias phyſician only, who when it was preciſely decreed that hee ſhould die, beſought the Lord, and hee heard him, gaue him recouery, and added vnto his dayes fiftеene yeeres, confirming it with a moſt miraculous example, as appeareth, 2. King. 2. Euery man, howſoeuer mighty, howſoeuer rich, howſoeuer famous, howſoeuer glorious, howſoeuer full of phyſicke, neither

Gods will muſt ioyne with the phyſicke, elſe will it not preuaile

neither King nor Emperour can ſay vnto himſelfe, I will preuent ſickneſſe, I will withſtand diſeaſes, & auoid death. It will bee anſwered, Though yee bee as Gods, children of the moſt High, yet ſhall yee all die like men. Though the time of death bee vncertaine, the manner is diuers, and the occaſions in our ſelues, is ſinne, as Exod. 15. 6. The Lord ſhall ſmite with the botches of Ægypt, with the emerods, with the ſcab, with the itch, with deafneſſe, with blindneſſe, and with raging madneſſe, ſuch as obey him not. Deut. 28. 27, 28. And therefore ſent he the peſtilence in Iſrael, wherein died ſeuenty thouſand men in one day, 2. Sam. 24. 15. Gehezi was ſtricken with leproſie for his ſin, 2. King. 2. 27. The ſame odious diſeaſe fell vpon Azariah King of Iudah, for his negligence in not defacing the ſuperſtitious and idolatrous places, 2. King. 15. 5. and vpon Vzziah, 2. Chron. 2. 26, 27. Iehoram was ſtricken of the Lord with a miſerable diſeaſe in his bowels, that his guts fell out, for idolatry, 2. Chron. 21. Such a horrible end came to Herod, who perſecuted the Chriſtians, and for the proud conceit hee had of his own ſpeech, not giuing glory to God, hee was ſuddenly conſumed with wormes, Act. 12. 23. Here may bee ſeene the iudgements of God againſt ſinners. The cheefeſt care therefore that the children of GOD ought to haue, is to keepe themſelues from ſinne, which is the beſt preſeruatiue againſt the diſeaſes: and being touched

The beſt preſeruatiue againſt ſickneſſe is the auoiding of ſin.

touched with the finger of God, they muſt humbly flie vnto him, and diligently ſeeke his grace and fauour, which is the moſt ſouereigne and readieſt remedy that any man can finde for ſpeedy redreſſe in all calamities.

There are in ſickneſſe many things to bee conſidered, as the ſicke to comfort himſelfe, or by ſome other, with the remiſſion of ſinnes in true repentance, and to that end to gather ſome ſpeciall places of Scripture fitted for that purpoſe, as theſe.

Places of Scripture to comfort the ſicke.

The ſacrifices of the Lord are a contrite ſpirit: a contrite and broken heart, oh God, thou wilt not deſpiſe, *Pſal.* 51.17.

Let Iſrael wait on the Lord, for with the Lord is mercy, and with him great redemption, and hee ſhall redeeme Iſrael out of all his iniquities, *Pſal.* 139.7,8.

The Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſſe, hee will not alway chide, neither keepe his anger for euer, *Eſay* 53.

As far as the Eaſt is from the Weſt, ſo farre hath hee remoued our ſinnes from vs, *Pſal.* 103.

I am aſſured that neither death

nor

nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate me from the loue of God, which is in Chriſt Ieſus, *Rom.*8.

Thoſe whom hee hath predeſtinate, he hath alſo called, and thoſe whom hee hath called, hee hath alſo iuſtified, and thoſe whom hee hath iuſtified, hee hath alſo glorified, *Rom.*8.

Whoſoeuer is borne of God ſinneth no more, 1 *Iohn* 3.& 5.

Though he fall he ſhall not be caſt off, for the Lord putteth vnder his hand, *Pſal.*37.

Doubtleſſe, kindneſſe and mercie ſhall follow thee all the daies of thy life, *Pſal.*23.

He endureth but a while in his anger, but in his fauour is life: weeping may endure for a night, but ioy commeth in the morning, *Pſal.*30.

Bleſſed is hee whom thou chuſeſt, and cauſeſt to come vnto thee, hee ſhall dwell in thy courts, and ſhall be ſatisfied with the pleaſures of thy houſe,

houſe, euen of thine holy Temple, *Pſal.65.*

I pray thee that thy mercies may comfort mee according to thy promiſe, *Pſal.119.*

Iſrael ſhall bee ſaued in the Lord with an euerlaſting ſaluation, and we ſhall not bee aſhamed or confounded world without end, *Eſay 45. Eſay 51.*

For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hide my face from thee, for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer, *Eſay 51.*

The reward of ſinne is death, but the gift of God, which is his grace, is eternall life, *Rom.6.*

Happy are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, happy is the man to whom the Lord ſhall impute no ſinne, *Pſal.32.*

If the ſpirit of him that raiſed Ieſus Chriſt vp from the dead, dwell within you, he alſo that hath raiſed him

vp,

vp, ſhall alſo quicken your mortall bodies, becauſe of his ſpirit which dwelleth in you.

In thy preſence is the fulneſſe of ioy, and at thy right hand there is pleaſure for euermore, *Pſal.16.*

These places and diuers others may yeeld great comfort vnto the diſtreſſed ſoule: and not one of them but being duly conſidered, is full of moſt ſweete and heauenly comfort, and therefore neceſſary to bee continually meditated of the ſicke, who then ſhall be aſſured to bee moſt tried by Satan, who as a roaring Lion walketh about ſeeking whom hee may deuoure. Hee layeth all the ſinnes before them that are ſicke, that euer they haue committed & done, and diminiſheth, as much as in him lieth, the mercies, merits, and death of our Lord and Sauiour Jeſus Chriſt, whereby euery one that beleeueth ſhall aſſuredly be ſaued. And therefore moſt neceſſarie it is to exerciſe themſelues in theſe comfortable ſayings day & night, ſo ſhall the Lord bee neere vnto them, both in inward comfort and outward releeſe, eaſe and health: for hee, as he is the authour of the diſeaſe, ſo can hee affoord the cure: as hee maketh the wound, ſo can hee heale againe at his pleaſure. Therefore euery ſicke man, commending his eſtate vnto the Almightie, needs not to be at all diſmaid, whether

The ſicke are moſt aſſaulted of Satan.

whether life continue, or bee cut off by death: if hee liue, hee hath moſt cauſe to praiſe God continually, and to keepe a very godly courſe in all his waies: if hee depart this life, hee hath greate cauſe to reioyce, conſidering how all men are incloſed here, as within the fields of dangers, euery way beſet with afflictions, neuer freed from calamities, vntill the time hee yeeld his bodie to the earth againe, then begins his reſt from labours, his ioyes in ſtead of ſorrowes. Then ſhall he taſte no more pouertie, no more enemies, no more ſickneſſe, no more ſlanders, he ſhall be freed from euery danger, and enioy euery comfort: conſolation ſhall abound, and his bleſſed eſtate ſhall bee equall with great and mightie Kings, he ſhall haue a crowne ſet vpon his head, a crowne of eternall glory, a diademe of perpetuall conſolation. Yea, ſuch are the ioyes, ſuch is the freedome, ſuch is the continuall bliſſe in heauen, that it could neuer be comprehended by the heart of man, the eye of man hath not ſeene it, nor his eares heard the comfortable eſtate there. Who then could refuſe, or be loth, or denie, or ſeeme vnwilling to change this miſerable life for the moſt bleſſed, the conſideration whereof cannot but make him that loueth his owne ſaluation, wiſh daily for his change, as Paul did, who deſired to bee looſed, to leaue this life to bee with Chriſt. And it ſeemeth a matter moſt ſtrange to the ſpirituall

At the graue beginneth true reſt to the godly.

The ſweetneſſe of the ioies of heauen cannot be comprehended in this life.

spirituall vnderstanding, that the man diseased, the man sicke and full of infirmities, should couet to liue, vnlesse it were to performe some necessary matter for the benefit of the Church or Common-wealth: and the like, that the afflicted poore and miserable men, who struggle vnder the burthen of their miseries, couet to liue in that seruile thraldome, although none should seeke to determine his course before his glasse be run, and that the Lord seeth it good to change his life: and then it seemeth a great folly & madnesse to draw backe, for the reasons aboue alleaged: for it euidently and plainly sheweth, that faith is weake in him, and that it doubteth the certaintie of the heauenly ioyes.

Let this suffice, although many other things belong to the comfort of the sicke, yet hence may be gathered what may ease the diseased, if it bee duly weighed, which I must leaue to such as haue cause to vse it.

A prayer to be said of him that is sicke.

OH mercifull God and gracious Father, the true Samaritan, that healedst the wounded man, the only Physician that curest all diseased creatures that come vnto thee, I wounded both in minde and body, prostrate my selfe before thee, submitting my selfe now at the length to thy sacred will,

will: for I cannot but confeſſe (good Father) that I haue wandred aſtray, I haue followed vanities, and greedily embraced ſinne, I ranne the way of the wicked, and tooke the path to perdition, not regarding that thou diddeſt looke into my ſteps, and diddeſt behold my walkings. I forgot that there was punishment for ſinne, but that it was lawfull for euery man to follow his owne will. But now (oh Father) I finde that thou both lookeſt into mine iniquitie, and art alſo a iuſt Iudge, to puniſh ſuch as tranſgreſſe: and thou haſt found mee out in my ſinnes, and haſt arreſted mee with grieuous infirmities: and I wretch that ere-while leapt and ſkipt like an vntamed colt, in the middeſt of my wantonneſſe and deceitfull ſecuritie, am now throwne by thy hand into ſuch miſerable plight as I am euen at deaths dooze, and all for my ſinnes. Oh wretched man that I am: who ſhall deliuer me from this puniſhment? Who ſhall cure this deadly woumd which my ſinnes haue made? Oh deare Father, I haue no way to be cured but by thee, whom I haue offended. And how can I come vnto thee, who art angry with me, and correcteſt mee ſo ſore? I ſeeke thee, o) that I might finde thee: oh that I may finde thee, not in thy fury, but in thy mercy, then would I implore thy gracious commiſeration and compaſſion, that I might once againe become into thy fa-

uour,

uor, where only is life, and that I continue not deſtitute of thy loue, without which is death eternall. Woe, that euer I ſinned againſt thee, whereby to draw downe ſo heauy a iudgement vpon me. It repenteth me (oh Lord) that I tranſgreſſed the will of ſo louing a God, who fauoureſt all, and reiecteſt none that come ſincerely vnto thee. And were I reconciled vnto thee by a true and vnfained repentance, though now thine arrowes ſticke faſt in me, & thy hand lie heauie vpon mee, yet ſhould I taſte of thy mercy, of thy fauour, and of thy loue againe, and ſo conſequently ſhould enioy life: but if death were more fit, thou wouldeſt tranſferre mee thereby to eternall life. To eternall life! Oh ſweet eternall life, oh life aboue all to be couetd, oh receiue me againe into thy fauor, that I may taſte a little of this life, for it is in thy loue. Oh let mee taſte in the bitterneſſe of mine infirmitie, how ſweet, how good, how amiable, how mercifull, and full of power thou art: ſo ſhall I be filled with thy hidde comfort: the peace that paſſeth all mens vnderſtanding ſhall then poſſeſſe my ſoule: then what ſhall ſickneſſe diſmay me? what ſhall all infirmities diſquiet me? I ſhall then reſt as in thy ſacred boſome, free from all feare of ſinne, of death, of Satan and hell, who all gape to deuoure mee: but thou Lion of Iudah, thou triumphant Victor and valiant Conqueror of them all,

all, ſtand thou for reſcue, ſtand betweene me and them, and let that moſt glorious robe of thy merits and innocencie, let the liuely ſacrifice of thy ſacred and innocent body ſhroud mee and cleanſe me, ſo ſhall no ſpirituall enemie preuaile againſt me. Lo (Lord) I haue opened vnto thee the ſorrowes of my heart, and the infirmities of my body: for the one giue mee inward comfort, that it may eaſe my outward miſeries, and for my diſeaſes, which lie heauy vpon mee, I moſt humbly reſt thy good pleaſure: if thou wilt, I know thou canſt remoue them euen by thy word, and canſt alſo moue meanes to cure them, if health be more expedient than ſickneſſe, and life than death. Good Father, be it vnto me euen as thou wilt. To thee be glorie, and honour, and praiſe for euer.

O Lord increaſe my faith.

Of houſehold troubles and diſobedient children.

Hope. Now then followeth to ſpeake of the troubles growing by diſobedient children, and other houſhold croſſes: wherein I may not wade too farre, leſt I ſtep beyond that which will fit ſome mens humours: for in this courſe are many things to bee touched, but they are too priuate, and fit beſt houſehold conference: but the moſt neceſſarie I will briefly touch. It is needleſſe to ſpeake of marriage, of the honour thereof, and how neceſſary it is, but only of the troubles which to ſome grow

whereby;

thereby: The one end and purpoſe of matriage, is procreation of children, whereby the world is continued by generations one after another, where, without continuall ſupply of the young, the world would decay by the death of the old, for the young are as the ſeed of the Common-wealth: and therefore are children tenderly and carefully to bee regarded in their education, leſt that they miſcarry and come vnto vnmeely death: for the life of the moſt tender infant is deere euen in the eye of the Prince, who requireth life for life of him that ſhall take away the life of any. Sith then that children and infants are ſo highly eſteemed, in hope that they may become profitable members of the Church, and good ſubiects of the Common-wealth, it is the part of euery father and parent to labour by all diligence to inſtruct his children, and exercile them in vertue: for manners and ciuill conditions are qualities imprinted within youth in tract of time, and vertue is not gotten in one day: it is by cuſtome, care and diligence of the father in continuall counſell, and in the children by daily practiſe. Experience teacheth, that the moſt fruitfull field, without continuall husbandry, becommeth full of weeds, briers and thornes: ſo the beſt gifts of nature, if they bee not continually trimmed and looked vnto, become moſt vile and vicious. Therefore muſt a father

Marriage preſerueth the world.

Vertue commeth by long cuſtome.

of

of a family the moſt carefull of the bringing vp of his children: for the vices of the children are to godly fathers and parents, as ſwords in their bowels: ſo that whoſoeuer is troubled with the diſobedience of children, let him looke into his owne negligence in bringing them vp, and he ſhall finde it the cauſe, and that the Lord raiſeth them to reſiſt the will of the father, for that the father in not carefully inſtructing them, hath reſiſted the will of God. Some fathers and parents are ſo fooliſh and fond, and apiſhly tender ouer their children, and dare not ſpeake a rough word, nor touch them with correction, for feare of offending them: but the wiſe man giueth them other counſell, ſaying: With-hold not correction from thy childe: for in ſmiting with the rod, thou ſhalt deliuer his ſoule from hell. It is wonder that this is little followed, conſidering the neglect of this breedeth diſobedience, and maketh them fierce, like vntamed horſes: for a childe ſuffered to doe what he liſt, becommeth ſtiffe-necked, careleſſe of counſell or threats, and at laſt rebellious. Keepe downe his necke therefore while he is young, and giue him not libertie, nor his owne will, leſt he waxe ſtubborne, and ſo bring thee ſorrow vpon ſorrow. If thou wilt haue obedient children, and if thou court to haue true comfort of them, ſhew them no euill example of life, but be vnto them as a glaſſe where-

The vices of vngodly children are to godly fathers moſt grieuous.

Fooliſh parents will not correct their children.

The father muſt be a glaſſe of godly life vnto the childe.

in they may continually ſet the image of godlineſſe, of vertue, of modeſtie, of chaſtitie, of temperance, humilitie, and religion, and then no doubt but by thy carefull hand ouer them, and fatherly endeuour, mayeſt ſee thy ſelfe in their manners, to thy comfort, ſo ſhalt thou turne away the afflictions of their diſobedient liues. But there are ſome that haue great delight, and thinke all the ioy that children ſhould yeeld to the parents, doth conſiſt in their beautie, in their feature, and in the qualities of their bodie, as dancing, gaming, and vanities. Surely in this they deceiue themſelues, and are negligent toward their children, and therefore let ſuch looke, that either when they are young, or old, they will bring them griefe and ſorrow: for God willnot ſuffer it to bee vnpunished euer. And yet this is the courſe of our time, few or none hath the care of their childrens education that they ought, but ſo they haue gay clothing, and ſeeme glorious to the world, it ſufficeth many. Indeed it falleth out ſometime, that the moſt godly cannot ſo bring vp their children, as that they may haue the true comfort of them, as they expect: as Dauid, who tooke great care to inſtruct his family, and yet Abſolon brake out into diſobedience and rebellion againſt his owne father: other of his children were greeuous vnto him. And therefore it is not altogether in the endeuour of the father

A peeuiſh kinde of parents.

to educate, but it is in God, that giueth ſucceſſe, and bleſſeth with his Spirit.

The nature of children whileſt they are vnder tuition of the parents, vnleſſe they bee circumſpectly and wiſely handled in the beginning, is to be ſoone gone out of awe: and therefore muſt the father beginne betimes to vſe diſcipline, without which they breake out into riot, into ſwearing, blaſpheming of God, diſobeying parents, the beginning of ruine: they caſt off the yoke of obedience, and the bit of filiall awe, and leape into their luſts, not regarding the griefe of the parents. Here then groweth the parents ſorrow, then they wiſh they had neuer beene borne, then they ſeeke to win theſe wilde aſſes, and to bridle theſe vntamed colts: but they kicke vp the heeles, and runne their race in deſpight of all the world. And ſurely this is a great calamitie and greeuous croſſe, to ſee that a mans owne flesh and blood ſhould deuoure the heart with griefe. The remedy of theſe things is ſpeedily to bee practiſed of ſuch as haue yet the bridle in their owne hands, and out of whoſe reach his children are not runne: and therefore let him propound vnto them vertue, and cauſe them to follow it: let him ſhew the danger of vice, and cauſe them to ſhunne it, not ſparing puniſhment, for hee that loueth his ſonne, chaſtiſeth him betimes. Many other domeſticall troubles arife ſometime contention betweene the

The father muſt begin diſcipline betimes.

and wife, as fell out betweene Abraham and Sarah for Agars cauſe, Gen. 21. 11, 12. ſomtimes want is heauy, ſomtimes loſſe of goods lamentable, loſſe of children grieuous, and many other ſorrowfull euents in marriage; in all which the Lord is the authour, and in the cauſe: and therefore flie vnto the Lord, as to the hill of helpe, and he will eaſe thee. And let euery man ſearch his owne eſtate, how hee ſtandeth in theſe things, and as hee ſtandeth himſelfe, ſo may hee ſeeke his remedie at the hands of God, that neuer denieth the faithfull any comfort.

A Prayer for comfort in marriage and houſhold affaires fit for all married folks, and eſpecially againſt the diſobedience of children.

O My Lord Almightie, who art the authour of the honorable eſtate of marriage, and didſt inſtitute the ſame to be a comfortable vnion betweene man and wife, which the diſobedient fall of the firſt couple Adam and Eue, made many waies troubleſome and full of domeſticall cares. And it is a matter moſt certaine in theſe daies, that croſſes follow marriage generally, by reaſon of the raſh conſent and vnaduiſed proceeding therein, without ſuch due regard as ought to be had in ſo ſa-

cred a matter, which reſembleth, and is a type of the ſpirituall coniunction betweene Chriſt and his Church. It is commanded that choice ſhould be made in thy feare, that vertue and religion in either partie ſhould binde the good liking. But alas, wee therein erre, the whole multitude of vs, and knit vp the match for beautie, for wealth, and worldly reſpects, whereby groweth contempt and breach of the true end of thy ſacred inſtitution: and conſequently, thereof followeth thy diſ-fauour, whereby ariſeth vnto ſuch vnaduiſed, careleſſe, and godleſſe choice, moſt certaine troubles, ſundry calamities, and cruell croſſes, as diſobedient and vnruly children, contention betweene man and wife, and infinite other domeſticall euils. And this (oh Father) I finde by experience, whoſe miſeries increaſe daily by the vnfitter behauiour and diſobedient conuerſation of ſuch as thou haſt giuen me, in whoſe godly education I haue not beſtowed that carefull induſtry that behoued mee, and therefore ſo much more tedious doeſt thou lay the burthen of their wickednes vpon me, as a iuſt reward for my negligence. Lord forgiue mee, and of thy mercy eaſe me of this burthen, inſealoning the hearts of theſe young ones with thy feare, that hereafter they may frame their liues chiefly to obey thee. Which if it pleaſe thee to graw them ſincerely to performe, it ſhall ſo farre re-

new my comforts, and baniſh my griefe, that I ſhall reioyce in them that they feare thee. And forasmuch as thou haſt made me a father ouer them, to ſee vnto their education, forget (oh Lord) my former negligence therein, and giue grace henceforth, and ableneſſe to doe it with all godly induſtry, ſinceritie, and dutie to thee and them. And giue ſuch gracious watrings vnto my labours, that it may bring plentifull encreaſe of all godly and vertuous exerciſes of thy ſacred religion; elſe (good Father) all my labors will be in vaine, all mine endeuours to none effect, and my deſires returne emptie without profiting them at all. Wherefore (oh Lord) alter their crooked diſpoſitions, make them conformable to thy ſacred and holy will, mortifie in them their tender yeares, all ſenſualitie, all pride, all vanitie, all wantonneſſe, light behauiour, and ſelfe will, and plant in them humilitie, ſobrietie, modeſtie, and all true obedience: ſo ſhall I inſtead of my preſent ſorrow, reioyce in thee: in ſtead of griefe I ſhall delight to ſee them to ſerue thee.

Good Father, bleſſe them in all their proceedings, aſſigne vnto them gracious and good meanes to liue in this world, make them godly members of thy Church, and good ſubiects in the common wealth: and let mee ſee their integritie ſo to appeare in the light of truth, that I may giue glory and praiſe

vnto thee, that thou hast made me the father of thine owne children.

And forasmuch (oh gracious God) as I am sundry waies incumbred with the troubles incident vnto marriage, by reason of the sinnes I committed both in the contract, not being so seasoned with thy feare as it ought, as also of the continuall infirmities and corruptions which remaine in me, that I know not to whom to complaine or seeke redresse, I only submit my selfe vnto thee, as vnto the head, whence distilleth, as from a fountaine, all helpe in trouble. I beseech thee therefore (good Father) looke vpon these crosses, and moderate all extremities, which grow any waies by my negligence, by my rashnesse, or by any other fault of mine: and as the causes are many that procure griefe in this estate, so thy meanes are many to cure them. Wherefore (oh Father) open the treasurie of thy loue, and breed an increase of loue betweene mee and her whom thou hast giuen mee to wife, that the mutuall benevolence betweene vs may so conioyne, as that it may in godly wisdom swallow vp all other inferiour crosses and troubles with patience, and that with a cheerefull acceptance of all things according to thy will, wee may passe our dates in peace, with all things necessarie for this present life.

O Lord increase my faith.

Hope

Hope. Well, now thou ſeemeſt to haue finiſhed all, nothing remaining but to wait the Lords leaſure with patience, when hee will come and ſend thee thy expected comfort.

Penſiue. Surely ſir, I thanke you, I haue made ſuch a good foundation by your meanes, that I hope that which I ſhall build vpon, the ſame ſhall be to my God acceptable, and to my ſelfe and others comfortable. But if there reſt any neceſſarie thing more fit for me to learn, I beſeech you afford mee your aide, and finiſh the matter of my comfort ſo abſolutely, that not only I, but all ſuch as take the Lord for their God, may profit thereby alſo, to the abſolute finiſhing of a godly courſe, euen in the miſeries of this life.

Hope. I perceiue thou art not glutted with good counſell, but thou canſt digeſt more: and therefore know this, that as there is a time to be caſt downe, there may bee a time to bee lifted vp. The miſeries of the godly are not perpetuall, but haue times of comfort euen in this life, as appeareth by the examples of Dauid, Joſeph, Daniel, and infinite others. The Angell of the Lord told Hagar, that the Lord had heard her tribulation, Gen. 16. 11. God was preſent with her when ſhe leaſt thought it: and therefore ſhee rebuketh herſelfe of her blindneſſe, as it were, ſaying: I haue looke after him that ſeeth mee, Ver. 13. So that comfort may come vnto thee,

and rich releeſe, when thou art not aware, as it did vnto Dauid, whom GOD did not only deliuer from his trouble and perſecutions, but made him preſently a King, 2 Sam. 2. 4. And as hee brought Ioſeph out of priſon beyond his expectation, and made him ruler ouer Egypt, Gen. 41. 40. euen ſo it pleaſed him to deale in mercie with afflicted Job, to whom he gaue far greater conſolation after his intolerable miſeries, than hee had before. In like manner may the Lord deale with thee, after thy great calamities, to ſend thee vnexpected comfort, euen in outward releeſe. And for as much as I know flesh is dull and vnapt to receiue the true impreſſion of deſerued thankes vnto God, rather entertaining (vpon their comfort) dangerous ſecuritie, not caſting the eyes of their mindes towards the giuer of their conſolation, but reſting forgetfull of his mercies, which is a dangerous thing, I cannot but counſell thee to yeeld due attention vnto the Lords working, and as at all times and for all things thou ſhouldeſt bee thankfull, ſo aboue all, be not vnmindfull to praiſe him in time of thy proſperitie.

Iob recomforted.

Comfort accompanied with perilous ſecuritie.

Penſ. I heartily thanke you ſir, that you omit nothing, neither which concerneth my comfort in my great miſerie, nor touching my dutie which I doe owe towards God, howſoeuer my eſtate bee, whether it bee aduerſe, or proſperous

and

and ſucceſſefull: and by Gods gracious fauour I ſhall giue him condigne thankes, as becommeth a receiuer of his bleſſings: yea, I will make his name glorious, and as much as in me lieth, I will make knowne vnto all, how readie and powerfull he is to helpe the afflicted: that all godly men, touched with croſſes, may by mine example take courage to runne vnto him, and to imploye his aid, who neuer deceiueth any. For I know, the godly will (as it were) point their finger at me, and ſay: Loe, yonder poore ſoule called on the Lord in his miſeries, and behold how readily the Lord heard him, and hath deliuered him out of all his troubles. So ſhall mine example encreaſe, and (as it were) beget in men a godly deſire to call on my helping God for their releaſe and defence in dangers. But now I beſeech you, foraſmuch as I haue not ſufficiently learned thankfulneſſe, ſet mee downe the manner of a dutifull thankſgiuing for Gods ready helpe in trouble.

Hope. Thou maieſt well learne it of Dauid, the true and abſolute patterne of thankfulneſſe, eſpecially out of his fortieth Pſalme. But for that thou deſireſt me to ſet it thee downe, let this be duly obſerued that followeth.

A thankſgiuing to God for his readie helpe and fatherly deliuery out of the miſeries and calamities of this life.

O Thou Almightie Lord, whoſe dwellings though they be in the high heauens, doeſt vouchſafe to behold the miſerable of the earth, and that in mercy & moſt pure loue: greatly art thou to be praiſed, and I praiſe thee the moſt worthy of all glory, who as thou tookeſt mee out of my mothers wombe, and didſt nurſe me with thy ſecret bleſſings hanging on my mothers breaſts, declaring thy ſelfe euen then to bee my God: ſo Lord I do acknowledge that thou haſt continued thy loue towards me to this day, notwithſtanding I like a moſt rude and diſobedient, wilfull and vntamed wretch, began as ſoone as I was of power, to bend the power to things diſpleaſing thee, whereby I drew downe vpon my ſelfe thine indignation, high diſpleaſure, and deſerued correction. Which (louing Father) as I haue long ſuſtained, and borne the burthen of the croſſe which hath ſeemed vnto mee moſt bitter, and all vnſauory in many things, ſo haue I ſought eaſe, releaſe, and recomfort many waies. I turned vnto man, I ſought helpe of fleſh and bloud, but loe nothing

thing auailed mee, vntill I leauing theſe weake meanes did appeale vnto thee whom I had offended, and acknowledging my ſinnes and manifold tranſgreſſions, which indeed were the ground of my miſeries, I repented mee of my remiſſe life, and of the wrong courſe I tooke for my recomfort, which now I ſee can no way bee obtained, but that I muſt bee firſt reconciled vnto thee by liuely and vnfained repentance, wherein as ſoone as I ſhewed my ſelfe and became a new man, caſting off the old man with the delights and fallacies thereof, thou like a louing Father, didſt not only preſently accept mee againe into thy fauour, but didſt remit all the puniſhments due for mine euill life paſt, giuing mee alſo a new ſpirit, euen thy holy ſpirit, whereby I became enabled to ſerue thee, and in my calamities to flie vnto thee in prayer, wherein I haue long time cried and called vnto thee for helpe and ſuccour, waiting what iſſue thou wouldeſt giue vnto my petitions. And ſuch is thy moſt abſolute fauour vnto wretched man, yea euen vnto mee, that with good ſucceſſe I haue waited on thee, for I acknowledge that thou gaueſt eare vnto mee, and haſt manifeſtly declared to haue heard mee, in that I finde thy moſt ſweet fauours renued towards mee daily. Thou haſt drawne mee out of infinite and innumerable dangers: out of the filthie mire, and out of the great and

mightie

mightie waters, and haſt ſet and placed mee now vpon a rocke of many comforts. Where (oh gracious Father) thou haſt adminiſtred vnto mee matter of a new ſong, the ſong of praiſe and thanksgiuing. Oh grant that I may zealouſly celebrate the ſame, not with my tongue only, but with my heart and inward ſoule. And my tongue ſhall publiſh what wonderfull things thou haſt done for mee: yea, farre more wonderfull things than I am able to declare. I will not hide the marueilous workes of thy loue, but will continually publiſh how faithfull thou art in the performance of thy promiſes; and that ſaluation, helpe, and releeſe is only in and of thee: for (Lord) I was miſerable and deſtitute of all mans helpe, yet didſt thou, my louing God, prouide for mee, thou bleſſedſt mine affaires, thou waſt mine helpe and my deliuerer, therefore will I for euer praiſe thee, and beyond on thy ſacred ſuccour, and will not diſtruſt thee for euer.

O Lord increaſe my faith.

Penſiue. I thanke you ſir, I am now furniſhed to giue God praiſe whenſoeuer I ſhall taſte of this ſweet releeſe. And I truſt it ſhall appeare, that it ſhall not bee the ſound of the letter, but the verie inward thanks of my heart, wherwith I ſhall daily publiſh his worthie praiſes.

Hope.

Hope. So indeed it ought to bee, for the tongue it ſelfe both in prayer and praiſe yeeldeth but an vnprofitable ſound, vnleſſe the true conſent of the heart concurre. But ſith wee haue gone thus farre, let mee tell thee, that there is yet one thing neceſſarie for thee: after all theſe profitable diſcourſes thou muſt participate the ſacrament of the Lords Supper as ſpeedily, and as often as thou mayeſt, for the further confirmation of thy aſſurance of Gods ready preſence with thee in the merits of Chriſt thy Sauiour, whereby alſo his death is ſignified and thy reconciliation with God the Father, thine adoption and vnion with Chriſt truly confirmed. Which for as much as our diſcourſe hath beene long and tedious, I will omit further to ſpeake of, and refer thee to the good inſtruction of thy paſtour in this caſe, who ought to bee both able and willing to learne thee all the circumſtances neceſſarie to bee knowne and practiſed touching the worthy participation of this Diuine Sacrament. And ſo I will leaue thee to take comfort of the things which thou haſt learned: yet will I not ſo leaue thee, but that I will reſt thy comforter in all thy good endeuours.

Penſiue. Sir, I thanke you, I reckon it my great happineſſe that I met with you in ſo acceptable a time, I will make triall how I can make vſe of my experience, both for mine owne comfort, and for

for the encouragement and conſolation of others that are afflicted, as my ſelfe haue beene, that they put their confidence in God, and not in the weake and vaine helpe of his creatures.

The Penſiue man experienced by the long counſell of Hope, exhorteth euerie man to truſt in his all-ſufficient God, in regard of his readineſſe to helpe: with a diſſwaſion from truſt in humane helpe, conſidering they are ſo fickle, vaine, vnwilling and vnable to helpe in the time of need.

AFter my long paſſage thorow ſo many diſcourſes tending to comfort in ſundrie afflictions, I haue found that our louing God is preſent with vs when wee thinke him to be furtheſt from vs: hee then doth loue vs dearely, when wee thinke hee hateth and abhorreth vs deadly: hee doth not forget vs, when wee thinke he remembreth vs not. What then ſhould withdraw vs from putting our whole truſt and confidence in the mercie, loue, power, and prouidence of the moſt High, being onely all-ſufficient, able and readie to doe whatſoeuer may tend moſt to our comfort? In regard whereof, ſaith Iob, hauing the like experience: Although

though hee giue mee ouer to death, yet will I for euer truſt in him. And ſurely, great infidelitie (I ſee) it is, to ſtagger in any thing that we deſire of God, wee ſhould rather fixe our whole truſt and confidence in his armes, for it is ſtrong to bring all things, yea, the moſt hard and doubtfull, to happy effect. But fleſh and bloud often ſteppeth forth with vaine meanes, ſeeming to encounter the goodneſſe of God, making warre (as it were) with our faith, and drawing a dangerous doubt of this ſweet preſence of God, of his care, and readineſſe to helpe vs, leaning vpon and reelying confidence vnto things which are vaine, weake, friuolous, and as a broken reed, thinking thereby to be defended from dangers, and to be releeued in afflictions. Through which vaine truſt, men often fall into more miſerable diſtreſſe then before, and incurre daily new occaſions of greater griefes. It behooueth vs therefore to bee duly vigilant and heedfull, that wee tempt not God with putting any vaine truſt or hope in man, as principall worker of our good, although they may be means ſtirred vp by that loning God to worke good vnto his children. Truſt not (ſaith Dauid) no not in Princes, nor in the ſons of men: becauſe there is no helpe or healthy in them. And the Prophet Ieremie ſaith: Curſed is he that putteth his truſt in man. For ſurely wee can dot the Almighty no greater diſhonour, then

Fleſh and bloud often enemies to the goodneſſe of God.

to

to put confidence in the helpe of his creaturee: he is only God, and hee is a louing Father. Hee then needed no partner to helpe any of his, and therefore of his loue he ſaith: Call vpon mee: making no mention of calling on man, ſaint or Angell. And hereof it is ſaid, that he is a iealous God, hee will not haue his glorie, his power and prouidence blemiſhed with any other, or ſtrange helpe. What helpe needed hee to ſaue Daniel from the Lions? The three children in the fire? What helpe craued hee to bring the moſt huge multitude of Iſrael out of Egypt? And ſith he of himſelfe was as able to performe theſe mightie things, who will doe him the iniurie as to thinke he cannot performe any thing belonging to the releeſe of man without the aid of man? Let vs therefore truſt in this mightie Iehouah, and giue faithfull credit vnto his promiſes: ſo ſhall we be ſure that he will fight for vs, helpe vs and defend vs againſt all the calamities of this life, as the Prophet Eſay ſaith: If wee beleeue his word, wee haue obtained victorie already: becauſe (as S. Iohn ſaith) our faith is the victorie that ouercommeth the world. Stephe being armed with this faith in God, without truſting in man, did ouercome the furies of his enemies, in ſuch ſort as they could not reſiſt the wiſdome and ſpirit wherewith he ſpake. Dauid craued not the aid of man, no not of Saul the king, when he went to encounter

It is diſhonour to God to truſt in man.

encounter the mightie Goliah, but hee tooke God to be his strength, he sought no counsell of flesh and bloud, but tooke courage by the former experience he had of Gods presence, and of his aide, in killing the Beare & the Lion: and in that trust strongly reposed in God, hee went forth and cut off huge Goliahs head. Are not these examples sufficient to worke in vs a trust also in God alone, when wee are beset with dangers, when wee are pinched with want, when wee are oppressed with enemies, when wee are throwne downe with sickenesse, and when afflictions seeme to meet together in vs? Oh it is the only and readie meane to be releeued, to be defended, to bee healed, and in all calamities comforted, not relying or reposing any hope of helpe in humane aide, for that is it that darkneth the absolute helpe of the highest, and causeth vs to continue helplesse when wee might bee holpen, poore when wee might be releeued, and sicke when we might bee healed, only wee are to vse them, and accept them as Ministers appointed of God for our helpe. And sith that hee that vouchsafeth to be present with vs, to come vnto vs, to dwell with vs, is great, mightie, and strong, exceeding all worldly and humane strength, as farre as the light exceedeth darknesse, and the truth falshood: let vs not depend vpon worldly counsell, strength or premises, all which are as the winde for lightnesse and vanitie.

When we are furtheſt from humane ayde, God is neereſt, and when we truſt moſt in man, God is furtheſt off.

nitie, and like the wanes of the ſea for fickle inconſtancie. The leſſe therefore that wee eſteeme of them, and the leſſe wee depend vpon them, ſo much the more is the loue, mercie, power, and ſtrength of God in vs, and our light the cleerer and perfecter, to ſee the great and admirable workes which hee doth for his children by his abſolute power and prouidence. And euen then when wee be farthest from humane truſt, then doth the Lord diſcouer vnto our weakneſſe the greatneſſe of his moſt mightie power and ſtrength, readie to worke our health, our comfort and ſaluation: and when wee thinke our ſelues moſt ſtrong, moſt ſafe and ſecure, by reaſon of the abundance of earthly meanes, euen then are wee moſt weake, in greateſt danger, and our hope moſt of all fruſtrate. For the things of the world, which we hold and account moſt deare, moſt ſweet, moſt likely to helpe, and to ſtead in time of neceſſitie, euen theſe things melt away, they faile, and leaue vs in miſerie, and this is in the iudgement of God, who cannot bee pleaſed that wee ſhould forſake him, and flie to theſe vaine helpes, and ſo like miſerable wretches wee ſtand helpleſſe both at the hands of God and man. It is a dangerous thing to make a God of the world, as they doe who ſeeke their reliefe and helpe of worldly meanes: which indeed deceiue many by the faire and ſweet ſhew they make to carnall eyes: Vnder which

which glorious ſhew lurketh a dangerous cuill: for thereby is our fraile fleſh fondly ſeduced to hang that hope on the helpleſſe creature, which ought to be ſetled only on the helpfull Creator. But this is wrought by the ſubtiltie of the father of all ſubtilties and lies, who bringeth men into ſuch a ſnare in afflictions, that they ſo long plunge themſelues therein, that at length they become deſperate of helpe: for this deceiuer ſheweth a thouſand glorious meanes whereby to releeue and comfort vs, which when they are put in execution, they are like vnto the apples of Aſphaltidis, that grew neere the dead Sea, where Sodom and Gomorrah ſtood, which haue a moſt faire hue, colour moſt delectable, and within nothing but filthy lothſome aſhes: ſo haue theſe golden ſhewes fruitleſſe effects. And yet when we apprehend them, we ſet no ſmall ſtore by them, repoſing great hope in them, and euen when we are beguiled with them, we thinke that then wee are ſafe enough, and haue many goodly meanes in ſtore to helpe vs in whatſoeuer need, neuer looking vp vnto God, from whence helpe only commeth. Let vs now learne to caſt away all hope and confidence in the things of this world, and let vs lay aſide all the armor and weapons in which wee haue hoped: for it appeareth plainly, that it ſtands vs nothing at all for our defence, but are lets, whereby we are kept from

The deuill ſheweth many glorious meanes to ſeduce men to truſt in man.

from repairing to God when danger appeareth. Let vs put on the armour of Dauid, whoſe weapon was only his ſure truſt and confidence in God, who thereby continually preſerued him.

A prayer to God, that we may put our confidence in him and not in man.

O Gracious God and louing Father, the fountaine of all helpe, ſucco, comfort, and conſolation, I haue taſted the ſweetneſſe of thy tender helpe whenſoeuer I haue called on thee. And forasmuch (my gracious God) as the naturall inclination of fleſh and bloud is moſt prone to craue the helpe of humane creatures, whereby oftentimes thy deare children are dangerouſly miſcarried into a vaine hope and fleſhly imagination, that viſible meanes are more certaine, becauſe they be before their corporall eyes, then thoſe infallible helps, comforts, and promiſes of thine, which are ſeene only with the eies of faith: grant, I humbly beſeech thee, that I may bee carefull to auoide this euill, wherein Satan ſetteth a glorious ſhew to deceiue the people, & by that craftill working of his miniſters, hee withdraweth many from their ſincere faith and loyall dutie which they owe vnto thy di-

uine

uine maieſty, in regard that thou art the only releefe, comfort, and conſolation, the prop, the ſtay, and ſweet reſt of ſuch as betake them to thy ſacred protection, thou art the hill from whence deſcendeth and moſt plentifully diſtilleth all bleſſings vpon thy children; the rocke on whom whoſoeuer faithfully fixeth his footing, ſhall neuer faile nor bee forſaken. Woe wretched then are they that ſhall ſo raſhly runne to the weake ſtrength of man, to the broken reede of Egypt, thence to hope of fauour, to hope of releefe, to hope of comfort, and there to expect happy iſſue in any enterpriſe. It is (deare Father) moſt vaine hope, deceitfull allurings laid before the eies of the weake, to draw them from thee, the author of all mercy, truth, comfort and conſolation. Wherefore (my God) ſith thou art the father of all faithfull, and denieſt them nothing neceſſarie for their outward or inward man, grant that I be not ſo iniurious to thine honour, as to leaue thee, and flie to creatures impotent and vnable to helpe themſelues or others, but that I may only dedicate all my hope vnto thy prouidence, power, and mercy only, and commend all my troubles, miſeries, calamities, aduerſities, and croſſes whatſoeuer, vnto thee only to be releeued and comforted. Let mee not ſo much as thinke that the hand of man can hold mee vp in the leaſt danger. And yet (my God) ſith thou wor-

keſt

keſt ſometimes by meanes, though ſometime without meanes, let me not refuſe the aid of man, whom it may pleaſe thee to raiſe and appoint for my good. And ſith they are not to be conceiued with the carnall eye, who they are, let it pleaſe thee to lighten mine vnderſtanding, and grant that I may receiue all and euery helpe, releefe and comfort from man, as from thy ſelfe, not attributing any certaine aide to be in fleſh and bloud. And ſhape in me (oh Lord) ſuch a ſincere courſe in all my proceedings, that in whatſoeuer trouble I fall, my ſure refuge may be to fall downe before thee, humbly ſubmitting my cauſe vnto thee. And Lord frame thou mine heart to diſpoſe of my petitions in all my neceſſities, that I may according to my griefe, through faith aſſure my ſelfe that I ſhall receiue comfort in thy good time, and that I may giue the whole praiſe vnto thee, that I haue beene releeued. Heare this, and grant what I deſire, for thy ſons ſake Chriſt Ieſus.

O Lord increaſe my faith.

Comfortable counſell of the Penſiue man, to all that are diſtreſſed.

HIghly am I now to praiſe the Almightie for his mercy ſo infinite, wherein he hath receiued

me into his fauour, which I well perceiue, though not by the outward reliefe, which I finde as yet, but by the preſence of his diuine ſpirit, which inwardly comforteth me.

And as I haue found this ſpeciall grace of his hands by the ſweet counſell of Hope, whom (no doubt) he in his prouidence raiſed to eaſe my griefes, conceiued by my miſeries: ſo now I cannot but impart the profits of his ſacred conſolation to all ſuch as are diſtreſſed, to the end that they ſtand not in any deſpaire of their wiſhed comfort in time conuenient, but rather with mee they may learne to ſay with Dauid, Pſal. 119. 71. It is good for mee that the Lord afflicted me, for that I haue beene thereby ſtirred vp from many vanities to ſeeke my true conſolation in him. All croſſes (I ſee) turne to my reformation: and where before, I was apt to controll euerie act of the Lord, wherein hee touched mee with aduerſe things, I haue now learned of Dauid, 2 Sam. 16. 10. to ſay vnto my ſelfe, This euill falleth vpon mee, for that God hath ſo decreed it. How dare I then ſay, Why doth hee ſo? I haue learned that all things worke together for the beſt, vnto them that loue God, Rom. 8. 28. Which thing was plainely ſeene in Joſeph, whoſe vngodly brethren did ſell him into Egypt, thirſting for his confuſion, who afterward was impriſoned two yeeres in a ſtrange countrey, where hee had no friends: yet

euen

euen theſe croſſes of his turned to his aduancement, Gen. 37. to chap. 41. And although the iſſue of all croſſes tend not to the felicitie of this life, yet is the end of them ſweet: for thereby, if we be faithfull and patient, wee ſhall enter into the kingdome of heauen, Mark. 10. 21. Bleſſed is the man that endureth tentation: for when he is tried, he ſhall receiue the crowne of life, which the Lord promiſed to them that loue him, Iam. 1. 12. Affliction then turneth to the aduantage of Gods children, 2 Cor. 4. 8, 9. And therefore doth your louing Father correct all his elect, yet ſo, that hee may amend them: hee caſteth them downe, but ſo, as hee may raiſe them to greater dignitie: hee killeth them in this life, but ſo, as hee may make them liue eternally. Therefore ſaith Eſay, Let our ſtrength bee in hope and ſilence, whatſoeuer happeneth, and let vs quiet our ſelues, euen as our high Maſter Chriſt did, who when hee was led to the ſlaughter, hee was as a lambe before the ſheerer: yet was he Lord of all, and did not diſdaine not to traine vs the way to life by his croſſes and vndeſerued death. For hee chaſteneth vs correction in this world in loue, that wee ſhould thereby take occaſion to examine our ſelues; and finding our ſinnes to deſerue death, to iudge our ſelues worthie to die eternally: ſo ſhall wee eſcape the condemnation of the world, 1 Cor. 11. 32. Let vs therefore looke vnto Jeſus the Au-

thour and finisher of our faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at the right hand of GOD, Hebrews 12. Let vs consider this and by his example endure all crosses, pouertie, sickneſſe, hunger, thirſt, nakednesse, imprisonment, slanders, reproaches, buffettings and other calamities, that our heauenly Father will lay vpon vs. And when wee haue sustained all that is possible, let vs account that we are thereby, yet vnworthy of the ioyes and endlesse glorie which hee hath purchased for vs by his sufferings, Romans 8. 18. Of which glorious inheritance, euen our afflictions administreth vnto vs, and confirmeth in vs the greater hope, Rom. 5.4. Crosses keepe vs the right way, when such as haue the world at will, walke astray: and therefore sayth Dauid, Before I was afflicted, I went astray, but now I keepe thy word, Psalm. 119. 67. Jeremy, before the Lord touched him, was like an vntamed Calfe. Such then is the vse of Gods corrections, that they keepe men in awe that are in the way of life, and reclaime them that wander out of the same. And to conclude, let no man thinke to attaine heauen by his tranquillity in this life, by hauing what his heart can desire heere: let no man thinke that if hee be heere full of pleasures, but he shall haue a time wherein hee shall fast from them eternally. And let none bee deceiued,

Through many tribulations wee must enter into Christs kingdome, Acts 14.21. Where and in what case then are they that the fulnesse of worldly pleasures doe make secure? What then availeth the wealth of this world? What helpeth a wanton and secure life? Are they not the baits of hell, and hell the reward of worldly security, whose torments shall neuer haue end? The time then is ill bestowed, which is spent in sinne and delights of the flesh: for they are but as a shadow, they vanish quickly, and the paine is for euer. Contrariwise, the afflictions of the godly in this life, how grieuous and ignominious soeuer they seeme, they are likewise short, but the end is sweet, and their ioyes shall be perpetuall, and the God of peace shall shortly tread Satan vnder their feet, Rom. 16.20. What consolation haue the Elect of God? How sweet is their hope of future felicitie? Who will disdaine to beare the burthen of afflictions for a moment, to win a crowne of blisse for euer? And who will not cast off all pleasures, and such like impediments, which hinder the passage to that blessed estate, sith the vse of them is short, and rewarded with perpetuall euill? What man quaketh not to thinke of the paines prouided for the wicked in hell? And who triumpheth not to thinke of the Crowne the godly shall receiue in the last day? The rich man slung in his secure life heere, but Lazarus

rus sighed: but their ends did decipher their estates, whether was most happy: and when it was too late, the Rich man would haue giuen all his worldly preferments and wealth, and haue cast away all his pleasures and delights, to haue beene excused a moment of time of his great and grieuous torments which hee endured, had hee knowne what would haue succeeded and haue happened vnto him after this life was ended. And on the contrarie, poore Lazarus would haue endured ten thousand calamities more in this life than hee did, and that hee did with most meeke perseuerance, to enioy the glory whereof he was possessed after hee was hence departed, Luke 16.22. Therefore, my brethren afflicted, faint not, but stand like men, encounter with the crosses of this life like souldiers which expect renowne by victorie, and dispute not with flesh and blood, what yee should doe when yee are tossed with the cruelties of this life, looking into other mens fortunes, disdaining your owne pouertie in regard of their wealth, and wish not in your hearts to change with such as are full of all things: for your heauenly Father hath seene it expedient for you, to giue you that portion, be it neuer so small, as a rich blessing, the earnest of an inheritance immortall: though it be true, That the Prophets of God haue marueiled to see the wicked flourish, and the godly to bee as

men forſaken of the world, Ieremie 12.1. Euen this hath beene a great tentation to the moſt godly, to ſee the wicked, the enemies of God, in proſperitie, and his deare children in the deepe miſeries of this life, which made godly Dauid to fret, and to ſay, hee had cleanſed his heart in vaine, for that he was puniſhed daily, and chaſtened euery morning: and on the contrary, the wicked to flouriſh, to be luſty and ſtrong, and to come into no miſfortune as other vertuous men doe, Pſal. 37. Let him that would herein be ſatisfied and comforted more at large, reade the ſeuen and thirtieth Pſalme, and Iob 21. 7, 8, 9. to 14. The Prophet Habakuck in this complayned vnto the Lord, ſaying: Why doſt thou ſhew mee iniquitie, and cauſe mee to behold ſorrow? Habakuk 1. 3. Notwithſtanding I crie vnto thee. But in this tentation be not carried into conceit, that the Lord doth ſuffer theſe things to happen at aduenture, for he inricheth ſome for their greater puniſhment, and afflicteth others, and maketh poore, for their good and greater aduantage. Therefore doth it behoue the afflicted to turne their eyes from ſuch as proſper, and not to admire their felicity, but to betake them to the Almighty in humble and hearty prayer. Then ſhal they ſee and truly vnderſtand the end of theſe that ſo flouriſh in this life, how GOD ſetteth them in ſlipperie places, and vpon a ſudden when they are in moſt iollitie, caſteth them

downe into vtter deſolation. So doe they ſuddenly fall, periſh, and come to a moſt fearefull end: wherefore (I ſay) lift vp your hands that hang downe, and your weake knees, ſtand vp and be ſtrong, eleuate your hearts vnto the heauens, touch the hemme of Chriſts garment by faithfull prayer, and he will lift you out of the deepe mire of your aduerſity, as hee did Dauid in his diſtreſſe, who out of the deep called on the Name of the Lord, and was deliuered out of all his troubles. What was Dauid now the worſe for all his miſeries? What were the Apoſtles the worſe for their hunger, thirſt, nakednesſe, and perſecutions? What was Lazarus the worſe for his botches, pouertie, and ſickneſſe? Joſeph for his ſlanders and impriſonment? Abel for the crueltie of his brother? Did they not by theſe their croſſes appeare to be more noble, excellent, and more like vnto Chriſt, whoſe croſſe wee muſt take vp and follow him, if wee will with theſe men partake the crowne of euerlaſting glorie with him? Haue wee then not cauſe to reioyce and be merry in Chriſt, though wee ſuffer with him. Let not then loſſe or lacke of goods, ſlanders, impriſonment, ſickneſſe, baniſhment, or death it ſelfe, remoue vs from a reſolute relying on Gods almighty prouidence in all our miſeries. If our goods be taken from vs, let vs ſay with Job, Naked came wee out of our mothers womb, and naked we ſhall

goe hence, the Lord giueth and taketh away, bleſſed be his name for euer. If we be ſlandered, let vs comfort vs with this, Bleſſed are yee when men ſpeake euill of you for my ſake. If wee be baniſhed, let vs remember, We haue heere no continuing Citie, but ſeeke one to come. If we be ſicke, let vs bee mindfull what the Apoſtle ſaith, Though the outward man periſh, yet is our inner man renewed daily. Whoſoeuer doth thus patiently ſubmit himſelfe to beare the croſſe, aſſuredly beleeuing that the Lord will giue him ioy at the laſt (though no comfort appeare long time) hee ſurely, and without all doubt is the very beloued childe of God. Oh bleſſed are they that mourne, for they ſhall receiue comfort. And therefore ſaith Ieſus Chriſt, Take my yoake on you, and learne of me ye that be meeke and lowly in heart, and you ſhall finde reſt for your ſoules. Whereby wee may learne, that although wee ſuffer and endure all kinde of trouble and torments of the body, as Chriſt himſelfe, and all his Apoſtles, Prophets, and Martyrs haue done before vs; yet haue we aſſurance to haue reſt in our ſoules, wee ſhall haue peace of conſcience, and ioy in the holy Ghoſt, which all the tyrants in the world ſhall neuer bee able to take from vs, Ioh. 16. 22. This hath beene the comfort of the children of GOD in all their troubles, when they haue had the peace of God in their hearts. Now let vs alwayes reioyce in the Lord, who is

alwaies

alwayes at hand to deliuer his Elect from all ſorrowes, troubles, wrongs, miſeries, and calamities whatſoeuer. And let vs ſtay his leaſure, and waite with patience, till time of our deliuerance come.

A Confeſſion of our ſins to God.

O Moſt gracious God and euerliuing Father, who art cleere, and cleane from ſpot and ſinne: I moſt miſerable and wicked wretch doe acknowledge and confeſſe that many and great are my ſinnes, mine offences infinite, and my righteouſneſſe like a moſt filthie and polluted cloth. If I ſhould conceale mine iniquities, they would breake out againſt my will, and that to my greater ſhame: but alas, I cannot hide mine vnrighteouſnes from thee: the corruptions of my proceedings heere in this life are manifeſt and filthy before men, much more knowne and odious before thee, who loatheſt whatſoeuer is euill, and ſearcheſt out the ſecrets of all hearts: thou beholdeſt the inward thoughts, and vnconcreſt the hidden parts within: and therefore eaen againſt my ſelfe I will confeſſe my ſinnes, I will lay open mine iniquities, I will accuſe my ſelfe before thee: I iudge and condemne my ſelfe worthy of death eternall: I deſerue not to be accepted to come or to preſent my ſelfe be-

fore thy tribunall ſeate, but to be reie-
cted, to be caſt off as a filthy wretch,
and neuer to be receiued into fauour
againe, and to reſt as a reprobate and a
caſt-away; who if I ſhould not be recon-
ciled into thy fauour againe in Chriſt
thy Sonne, I ſhould wiſh the hilles to
couer mee, and the mountaines to fall
vpon me to hide me from thy Maieſtie:
and therfore good Father, I laid downe
mine offences before thee by an open
confeſſion, that my ſinnes are ſo great,
ſo many and grieuous, that when I ex-
amine them, they are in number more
than the haires of my head, nay than the
ſand of the ſea, which are impoſſible to
be numbred: I accuſe my ſelfe and
hold me guilty of manifeſt high treaſon
againſt thee, and by the teſtimony of
mine owne conſcience I iudge my ſelfe
worthy of thy diſ-fauour: yea Lord, I
cannot but vtterly condemne my ſelfe
to be no more worthie to be called thy
ſonne, no more worthy to be partaker
of any of thy bleſſings, but by the due
deſert of mine euill and corrupt behaui-
our to bee caſt into vtter darkneſſe,
where ſhall be weeping and gnaſhing
of teeth: and yet Lord, who knoweth,
or by examination can finde out his
iniquities at the full? who can recite
all the tranſgreſſions that he hath done?
onely thus much I muſt needs confeſſe,
that I haue ſinned againſt thee, and
done euill in thy ſight, that thou onely
mayeſt be approued iuſt, and be ac-

knowe-

knowledged a moſt righteous GOD, when thou haſt vtterly condemned mee for my ſinnes: all men, O Lord, all men are vanitie, there is not one that doth good, no not one: we are all of vs borne in iniquitie, and in ſinne haue our mothers conceiued vs: and wee, miſerable and filthy as wee are, doe daily tranſgreſſe thy will, and doe multiplie our tranſgreſſions continually: and therefore I moſt filthy wretch cannot but againe and againe accuſe, iudge and condemne my ſelfe to haue deſerued thy iuſt diſpleaſure with paines eternall: and yet ſuch is thy fauour, that thou wouldeſt not that wee ſhould die in our ſins, but vnfainedly to repent and come vnto thee. Oh, good Father, what are wee men, that we ſhould be cleane, and hee that is borne of a woman, that hee ſhould be iuſt? we haue all corrupted our wayes, and wee haue all need of thee, and therefore I come vnto thee: accept me againe into thy fauour, that I may ſay, When my ſoule began to ſlide, thy mercies (O Lord) did hold me vp.

O Lord increaſe our faith.

A prayer for Chriſtian families.

Morning Prayer.

O My Almighty GOD, high and powerfull, faithfull and louing, wee thy poore creatures full of

weakneſſe and ſinne, become humble petitioners vnto thy Maieſtie, in the name of Jeſus Chriſt thy deare ſonne, and our Sauiour & Redeemer, that in him, and for his ſake, it may pleaſe thee to reforme our corrupted thoughts and impure affections, wherein wee reſt ſo polluted, as neither our hearts can conceiue, nor our tongues vtter any thing as of our ſelues, which may not bee rewarded rather in thy diſpleaſure with punishment, than in thy loue with releefe. And therefore, deare Father in Jeſus Chriſt, wee come vnto thee humbly beſeeching thee to frame our hearts aright, and our tongues to ſpeake to thy glorie, that as thou deſeruеſt aboue all to be praiſed for our continuall comfort inward and outward, for ſoule and body: ſo wee may bee taught both how to ſpeake to thine honour, and how to practiſe to our owne ſaluation in the merits of thy Sonne in whom we are ſaued, though loſt in Adam. In him wee haue free acceſſe vnto thee in faith, though barred and caſt from thee in Adam: in him we haue recouered thy loue which wee loſt in Adam: in him wee were forechoſen to ſaluation, and therefore in him, and for his ſake forgiue our ſinnes. And as by old Adam ſinne grew in vs, and tooke deepe root to our confuſion: ſo in him let vs take hold anew to our reſtitution. And as all things were curſed in the firſt, ſo let all things reſt bleſſed and ſanctified vn-

to

to vs in the ſecond. And as in and by the one we were depriued of all conſolation, both of body and ſoule: ſo in the other, let vs enioy againe all things neceſſarie. For alas, (moſt gracious Father) without him wee are poore within and without, and without him not able to p rforme the leaſt duty belonging vnto thee, vnto our neighbours or our ſelues: for to thee belongeth all honour, praiſe, and glory, as vnto our Creator, Sauior, and Sanctifier, three in perſon, working our three-fold comfort. To our neighbours belongeth our vnfained loue, as vnto our ſelues, and to our ſelues belongeth continuall watchfulneſſe, leſt that wee be ouercome with ouer much ſecuritie, and ſo forget all dutie required at our hands. And for that, deare Father, we haue heerein ſinned more grieuouſly than wee can finde out in our ſelues, pardon vs wholly in him that hath perfourmed all things wholly for vs. And as thou ſeeſt our imperfections great, and all our power meere weakeneſſe, ſanctifie henceforth our hearts, ſoules, and bodies, that our thoughts, cogitations, and affections may be all renewed, that the old man with his fruits may die in vs, and that the new man may appeare to be ſhaped in vs, by our renewed liues, which may be teſtified by our godlineſſe, faith, loue, mercy, patience, meekneſſe, long ſuffering, watchfulneſſe, knowledge, and ſincere affections, that howſoeuer hereto-

fore

tofore wee haue beene leene either this night or at any time heretofore giuen to vanities, idleneſſe, ſinne, ſecuritie, or any other apparant and reprooueable ſinne, wee may henceforth looke vnto our actions, and be approoued, not onely before thee, who iudgeſt our inward parts, but before men, who ſee onely the outward workes. And forasmuch, good Father, as we, while we ſtay here, muſt be expoſed, when the night is paſſed, to the trauels of the day, and ſith the day bringeth with it many dangers, be vnto vs this day our keeper, that wee fall not into any danger: our director, that wee may walke aright, and our helper, that wee want nothing. And bleſſe the endeuours of our mindes, the actions of our bodies, and ſanctifie our callings, that as wee rightly and as children reſembling thee our heauenly Father in ſincerity, may walke in our vocations, not puffed vp, either for pride, for that wee can doe more or better than other men, or with deſpaire, for that others go before vs in ableneſſe, gaine, or ſkill. But let vs fall downe before thee, not onely this morning, but at all times of the day, in hearty prayer, that thou wilt be vnto vs all in all in Chriſt, who hath purchaſed thee againe to vs, and redeemed vs againe vnto thy Maieſty. And therefore, Lord, as we paſſe forth this morning into the wildernеſſe of this world, among the dangers lurking therein, be vnto vs our guide, and our

ſtrong

ſtrong refuge, leſt Sathan that wilie enemy intrap vs to conſent to ſinne, or that any other euill annoy vs beeing weake, and ſoone become foyled in the field of our warfare. Bleſſe vs all (O Lord) with thy grace, and all the reſt of thy children, whom wee beſeech thee to make, together with vs, partakers of thy fauors to the comfort of vs all, both here and for euer. Amen.

O Lord increaſe our faith.

A prayer for the euening.

O Thy high, mighty, and mercifull Father, guide to all that feare thee, helper to all that ſeeke thee, and comforter of all that ſerue thee: we haue no excuſe wherby to free vs from condemnation, if thou reward vs according to the ſinnes wee haue committed againſt thee this day. For ſince the day appeared wherein wee beganne to enter into the exercises of the body, wee haue committed actuall euils, the fruits of our corrupt thoughts. And yet wee cannot deny, but we haue receiued many bountifull gifts from thee, and taſted infinitely of thy bleſſings euery moment, not onely of this preſent day paſt, but in euery day of our corrupt liues. Wee haue beene made by thee, wee haue beene ſanctified by thee, wee haue beene fed by thee, wee haue beene clothed by thee, and wee are euen now preſerued by

by thee: and it is thou that giueſt vs euen now power to ſpeake: from thee we haue all that is good, and of our ſelues all that is euill. From our ſelues proceed neither good thought, nor good word, nor good worke, and therefore can wee not now behaue our ſelues as we ought towards thee: we cannot honour thee, wee cannot ſerue thee, wee cannot pray vnto thee as obedient children, by reaſon of our corrupt imaginations, which tend to euill euermore. And yet (O mercifull Father) wee bow our knees vnto thee, which yet is of thee: bow thou alſo our hearts, that we may not onely appeare outwardly to be humble, but inwardly: and let the ſighes and continuall groanes of our hearts teſtifie our obedience, our repentance and humiliation before thee to bee in ſpirit and truth, as our outward actions appeare in ſight. And ſeth when we haue done all that wee can, we cannot attaine vnto that perfection which wee owe in dutie to thee, accept the merites of Jeſus Chriſt our moſt louing Redeemer, who as he was moſt willing and obedient, euen vnto the death of the croſſe for vs: ſo Lord, let his merits make vs one againe with thee. And looke not vpon vs but in him, in whom as thou art well pleaſed, be pleaſed with vs in him. And howſoeuer wee may bee reiected, not onely for this dayes ſinnes, but for the ſinnes yeſterday, yea, the ſinnes of all the time of our liues, which being

being heaped vpon vs in iudgement, would presse vs downe to hell, yet sith thee hath cleansed vs from all, forgiue vs all, and sanctifie vs againe by thy holy spirit, which worketh in thine elect by his mercies. And as thy loue hath appeared towards vs in thy many outward blessings, both this day, and all our life, in feeding vs, comforting vs, and defending vs from the snares and dangers which lie euerie where in our walkings: so let thy loue more and more appeare in feeding vs inwardly by grace, that wee may abound in knowledge, in faith, in zeale, and all godlinesse. And grant that as wee haue passed this day, and are brought by the course of times to the darknesse of the night, so when the end of our life shall approch by the course of our yeeres to the darknesse of the graue, wee may bee but thereby transferred from this mortall to immortall life, from this darknesse to euerlasting light, and from these vaine delights, to the heauenly ioyes, purchased for vs by Christ. And while wee liue heere as Pilgrimes in a strange countrey, farre from that euerlasting Citie, yeeld vs in thy mercies in Christ all inward and outward blessings, that to vs there benothing wanting, neither for our corporall or spirituall comfort. Blesse the workes of our hands, the thoughts of our hearts. Blesse our going forth, and comming in, in our houses, and in the fields: blesse our callings,

lings, and ſanctifie all our affections. And grant that wee may ſtill meditate righteouſneſſe, and practiſe it. Giue vs victory ouer all ſinne and wickednesſe: teach vs to heare and follow thy Commandements. Illuminate vs with heauenly light, and guide vs in thy truth. And as wee are now come to the end of this day, as wee ſhall come to the end of this life: ſo conforme our obedience vnto thy will, that this night may be proſperous, and without danger vnto vs. And that wee may therein reſt without perill of body or ſoule, as in Chriſt wee ſhall reſt free after this life from all perils, dangers, troubles, cares, want, feare, and all euill in the life to come.

O Lord increaſe our faith.

Conclude both morning and euening Prayer, thus.

AND forasmuch, moſt mercifull, and louing Father, as wee are of the company of the Church militant, and are members of thy Sonne together with a multitude vnknowne to vs, diſperſed ouer all the earth, who make vp the number of thy Children, and who are continually vexed, croſſed, and afflicted, not onely generally in regard wee are of that Church, but particularly in regard wee are thine. Thy Church

Church which is troubled with warre, ſedition, perſecution, and continuall ſlanders and ſlaughters, and euery particular member thereof is aſſaulted with infinite calamities: aſſiſt vs (deare Father) in our praiers, that we may call to minde, and commend vnto thee the dangerous eſtate of thy Church, and euery member thereof, that wee all feeling one anothers wants, may humbly beſeech thee for ſupply, and grieue at the griefes of all, that thou mayeſt be appealed with all: and releeue, comfort, defend and teach all, that we reſt not as thine enemies, who ſeeke to trouble the peace of thy Church, but as thy deare children, ſeeking by all meanes to preſerue and encreaſe it. And therfore good Father in Jeſus Chriſt, bleſſe all thy people, ſend downe thine holy Spirit into all our hearts: teach vs all to feare thee, to ſerue thee, and to loue thee, and to embrace one another in brotherly kindneſſe in Jeſus Chriſt: and giue ayde, ſuccour and aſſiſtance to all that are in diſtreſſe. And for that thou ſeeſt the dangers of the time, how like thy Church is to fall into the hands of the wicked; take part with it, O Lord, and in the name of thy deare Sonne defend it, and ſuppreſſe the vaine imaginations of them that riſe vp againſt vs. And in their greateſt pride and pomp confound them, leſt they ſay, our hands haue preuailed. And keepe vs all in true obedience to thy Goſpell, and let vs all bring

forth the fruits thereof, as a true testimony of our obedience. And forasmuch as we cannot performe as of our selues, any thing to answer our duties as wee ought, without thou teach vs: O teach vs, Lord, by thy Ministers, and encrease the number of thy sincere and painfull Preachers, and let them be instructed by thee, and we by them from thee, that we all may shape our liues according to thy will: Blesse (O Lord) thy Magistrates where thy Gospell is preached: blesse our King thy seruant Iames, our Prince, defend them, and teach them, and conforme all their thoughts to thy glory, and their workes to the good of thy Church. Direct such as thou hast placed Counsellors vnto our King, giue them wisedome from aboue, giue them knowledge, giue them vpright hearts, that they may doe all things to the good of thy Church. And sith nothing can prosper without thou prosper it, prosper all our callings, & blesse our hands, and our proceedings against the man of sin, sanctifie vs all, and our thoughts, that thou mayest be truly honoured, and we still defended in truth through Christ. Our Father which art in heauen, &c.

A

A Table of the contents of *this Booke*.

A Penſiue mans complaint and comfort. page 1.
A prayer in aduerſitie. pag.45.
Another prayer in miſeries. pag.50.
A prayer for pardon of ſins. pag.58.
A prayer for faith and abilitie to pray. pag.67.
A prayer in poore eſtate. pag.79.
A prayer for patience in affliction. pag.87.
A prayer for priſoners. pag.101.
A prayer againſt enemies. pag.111.
A prayer againſt back-biting and ſlander. pag.119.
A prayer for the ſicke. pag.132.
A prayer for the married. pag.139.
A thankſgiuing for Gods goodneſſe. pag.146.
A penſiue man being comforted, exhorteth to truſt in God. pag.150.
A prayer for firme confidence in God. pag.156.
A penſiue mans counſell. pag.158.
A confeſſion of our ſins to God. p.167.
Morning prayer for a family. pag.169.
Euening prayer for a family. pag.173.
Concluſion for praying. pag.176.

A PENSIVE MANS Practise.

THE THIRD PART.

Containing many godly motiues and prayers for diuers purposes.

Newly enlarged by
I.N.

LONDON,
Printed by *I. H.* for *William Aspley.* 1623.

A
PENSIVE MANS
Practiſe.

A godly Aduertiſement.

IT is a common matter, and neceſſary for Princes and great Eſtates, vpon their repaire vnto any houſe, wherein they purpoſe to make any ſmall abode, to take order that the ſame be cleanſed, ſwept, garniſhed, perfumed and ſet in decent and pleaſing order, as well for healths ſake, as for comlineſſe, pleaſure and delight. But much more it behoueth vs, that haue taken vp our lodgings, and abiding places in theſe our mortall boodies, to take order with our affections, wils and diſpoſitions, that our conuerſations be in ſuch decent, comely, ſweet, and comfortable order diſpoſed, that

How Princes & great men vſe to decke their houſes, where they abide.

What order muſt be vſed in our bodily habitations.

our

our ſoules be not annoyed with the filth and ſtink of our corruptions, while wee abide in the ſame, but rather that our ſoules may be delighted with the ſweet odours, and ſacred perfumes of ſanctity and ſpirituall graces.

Wee muſt therefore like vnto good Surueyers and Ouerſeers of our owne buildings, carefully endeuour, that all the noyſome places within our building be cleanſed, and the contagious ſinkes and vnſeemely filth and rubbiſh, which diſgrace or annoy the ſame, be caſt out and ſwept. And aboue all, we muſt looke into the heart, for there lieth infinite filthineſſe: and vnleſſe it be carefully ſeene vnto, it will hardly be throughly cleanſed, for the heart is the place that is moſt deceitfull and wicked, yea aboue all the other parts of the bodie, and therefore it is demanded, Who can know it? Inſomuch as the Prophet argueth, that the heart is ſo ſubtill and deceitfull, that vnleſſe we moſt narrowly ſearch it, there will lie hidden filthineſſe and corruption, when wee thinke it is well ſwept and garniſhed. It is a dangerous thing for vs to flatter our ſelues in our hearts, ſaying: Our hearts are cleane, and we ſhall haue peace, and yet the filthineſſe of ſinne reſts in vs, and the roote that bringeth forth gall and wormewood groweth in our wils and behauiour. But wee muſt circumciſe our hearts, we muſt cut off all peruerſe and corrupt affections, and purge vs of

We muſt cleanſe the heart aboue all other places.

Iere 17.9. The heart is a ſubtill corner.

Deut. 29.

Acts 8.23.

Deut. 30.6.

of all iniquitie: whereun wee muſt craue the aſſiſtance of the ſpirit of God, which will purifie our hearts. And hee that will not thus endeuour to cleanſe this moſt filthy part of his houſe, but reſteth ſtiffe-necked, and as it were, of an vncircumciſed heart and eare, not forſaking his old wicked conuerſation, neither will heare when God ſpeakes vnto him: hee doth as it were reſiſt the holy Ghoſt. And his filthineſſe will ſo infect his poore ſoule, euen with the leprоſie of iniquitie, that he ſhall neuer be ſuffered to enter into the ſweet habitation of eternall happineſſe. All the filthy deſires and luſts of the fleſh lie hidden in the heart, adultery, witchcraft, hatred, debate, emulation, wrath, contention, ſedition, hereſies, enuie, murthers, drunkenneſſe, gluttony, and ſuch other filthy annoyances, which vnleſſe they be ſwept out and caſt off, they will infect the whole houſe of our bodies, with ſuch vnſauorie and noyſome pollutions, that our mouthes will be defiled with curſing, lying, and bitterneſſe, our eyes with luſt, our hands with touching vncleane things, our feet ſhall not be able to walke the way of righteouſneſſe, but take the way of ſinne, and all the whole houſe of our earthly tabernacle ſhall be ſo polluted with filthineſſe, that all our progreſſe will be turned to our diſprofit; and our hearts eaſe to hearts ſorrow. Wherefore let vs caſt away all the dregs of the old Adam, which is vnrigh-

Acts 7.51.

We muſt caſt away the dregs of old Adam & imbrace Chriſt.

vnrighteousnes, wherein we sometime walked, and let vs decke vs with the workes of the new man, which is renewed in knowledge, after the Image of Christ, who is the way in whom wee must walke, the truth which wee must embrace, and the life wherein wee must liue for euermore, which way, as it is pure, cleane, sweet, and without turning, so must wee be pure, cleane, and without sin, not turning backe vnto iniquitie. And as that truth is vnchangeable, plaine, and without deceit, so must wee be simple, constant and faithfull: and as that life is without all blemish, euerlasting, and neuer ending, so must wee be quickned, liuing without all blemish and spot of sinne, in righteousnesse and holinesse for euer. Therefore let vs consider, what are the principall and chiefe ornaments to beautifie this our mansion house, being thus swept and cleansed from the former filthinesse, that when wee shall remoue from this our earthly tabernacle, wee may take that way, depart hence in that truth, and so for euer liue in that life, Christ Iesus, who will bring vs to his heauenly habitation, the absolute end of our Progresse, and the full accomplishment of our heauenly happinesse.

* Wherwithall we must adorne the houses of our soules in this life.

Let vs then consider, that as the filthinesse which wee haue cast on, was most vgly, filthy and noysome vnto vs, because they were the workes of the flesh which bring foorth death: so wee must adorne

adorne vs with ſanctitie and holineſſe, the workes of the Spirit, which will be a moſt comely beautifying of theſe our houſes of clay, and leade vs vnto life. Wee muſt now therefore ſweeten and perfume our hearts, with loue, with ioy, with inward peace, with long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, and all godly conuerſation, calling away all deſire of vaine-glorie, not prouoking one another, nor enuying one another, that being dead to ſin and liuing to God, we may declare the ſame in this our ſtanding houſe, by an innocent and ſanctified life.

The fruits of the ſpirit beautifie our earthly tabernacles

Hauing thus cleanſed our houſes from filthineſſe and corruptions of the fleſh, and decked the ſame with the ornaments of the Spirit, it is neceſſary that we ſhould proceed to the execution of our callings, according to the rule of the diuine word, knowing this, that wee liue not vnto our ſelues, but vnto God: not for our ſelues, but for our brethren: for whoſe ſakes we are bound to trauell in our callings, and to execute our offices & functions as becommeth vs, that our calling in Chriſt may be made ſure, euen in this life.

We liue not to our ſelues, nor for our ſelues.

There are in euery body many members, and euery member hath his ſeuerall place, office, and function. Euery kingdome is a body, wherein there is a Gouernour, and people, as ſubiects to be gouerned: wherein alſo are many Magiſtrates, as the principall mem-

Euery body hath many members.

bers of that body: and also there are inferiour members, preserued and defended by the more glorious. Euery family is a body, where is a father, and where commonly are children. Where are masters, there are seruants. All these hauing seuerall offices and places in this standing house of our commonweale, must euery one proceed to the performance of his calling, in such sort as there be not any disorder, or any complaining in our streets.

We are to thanke God for our head K. Iames.

2. King. 8, 9 The Queene of Sabaco Salomon.

Wee are humbly to thanke our God, that hee hath established our head in such comely sort, and endued him with all vertues answerable vnto his high function, yea wee may sing vnto our King Iames, the Queene of Sabaes song, which shee made of the happy gouernment of Salomon, Happy are thy men may wee say, happy are these thy seruants, which stand here before thee, and heare thy wisedome. Blessed be the Lord thy God, which loued thee, to set thee in the throne of England, because the Lord loued England for

Ro. 13. 1, 2. euer, and made thee King, to doe equity and righteousnesse. It is verified in him, That the King by iudgement maintaineth the country, Prou. 14. 4. How haue we (the poore members of his body, whereof he is the head) beene maintained, preserued, conducted, and blessed in this small time of his gouernment? No nation hath tasted the like benefit, who in stead of war, which was feared, we haue found peace: in stead of being deprined of

No nation hath tasted like blessings as England.

the

the ſweet vſe of the Goſpell, we enioy it ſtill with ſuch a full meaſure of iudgement and equitie, mercy and truth, as wee may with Dauid ſing, Mercie and truth are met together, and righteouſneſſe and peace haue kiſſed each other.

O that there were ſuch a reſemblance of perfoꝛmance of duty in euery of the members, as is apparant in the head, that the ſubiects could anſwer in like ſoꝛt foꝛ their obedience, as his Maieſtie foꝛ gouernment: then ſhould we haue a moſt comfoꝛtable abiding in this our ſtanding houſe of the fleſh: then ſhould all the noyſome coꝛruptions of enuie, malice, reuenge, gall and bitterneſſe of the heart, be turned into loue, meekeneſſe, mercie, and peace: then ſhould wee haue no leading into captiuitie, no impꝛiſonments, no murthers, no ſtrife, no debate, no cauſe of complaining amongſt vs. But wee muſt looke into oꝛ duties, and faſhion oure ſelues, not according to the foꝛmer deeds of diſobedience, but as becommeth the ſeruants of God, knowing that wee are commanded to obey ſuch as are appointed to rule oner vs: we muſt Submit our ſelues vnto all manner ordinance of man for the Lords ſake, whether it be vnto his Maieſtie, as vnto our ſuperiour; or gouernours, as vnto them that are ſent from him for the puniſhment of euill doers, but for the praiſe of them that do well. We are commanded reuerently to vſe the Iudges, and not to ſpeake euill of the ruler of the people.

How ſubiects muſt faſhion themſelues in obedience.

Euery soule must subiect it selfe to the higher powers, for there is no power but of God, and the powers that are, are ordained of God: wholoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, they that will not obey and submit themselues vnto such as are in authority, shal receiue vnto themselues iudgement: they shall be punished, not onely by the censure of the Iudge in this world, but by the iudgement of God.

The disobedient shalbe punished.

This then is not the least thing that wee should haue care of, while wee are in this house: to cast out of our hearts all disobedience, and so beautifie the same with vnfained loue vnto his Maiestie, who so wisely ordereth and gouerneth this our standing house, and louingly entertaineth euerie member of this body, that hee suffereth not the least, the weakest, the poorest, nor the basest to bee distressed, wronged, or abused, but he extendeth present releefe, comfort, and assistance in iustice and equitie.

What an vnnaturall member is it then, that will raise it selfe vp, to offend this so sacred a Head? Nay, what member is it, vnlesse hee be ouer-much infected with the poyson of ennie, that will not striue by all possible strength to performe the duty of a true subiect, in whatsoeuer office, calling, or authority hee be placed, although very dangerous members haue beene formerly found

found in this body : but they were withzed and dried vp with the ſcozching ſunne of vaine-glory, ſo that they in their hearts could bring forth no fruit, but very rottennesſe of heart, wherein lurked nothing but the eating wozmes of enuie, the viperous affection of hatred vnto the truth, and conſequently deuiliſh deſires to diſturbe, nay, to ſubdue and confound the whole bodie. But their rottennesſe and filthineſſe haue beene happily found out, and they iuſtly condemned. Where I members of the body of the Common-weale.

Let vs therefore that now liue in a time wherein euery man may walke in his duty aright, while it is to say, yea, while we are in this earthly tabernacle, and therein haue the comfortable vſe of the word to teach and direct vs : let vs all endeuour to keepe a direct courſe in euerie of our particular callings, that wee may be found liuely and profitable members of the body of our common-weale. We muſt all well agree in our callings.

And no doubt (which I heartily wiſh in the Lord) but all our Gouernours know what belongeth vnto their Chriſtian duties, wherein they ought to conſecrate themſelues wholly, to the benefit, profit, honour, and quiet of this our publique ſtate, wherein they are appointed to gouerne, not ſparing any labour, care, expences, toile of minde or body, to keep their common-weale in all happy felicity. And as in theſe our ſacred Gouernours and Magiſtrates, there ap- Gouernors muſt endeuour to preſerue the common-wealth.

Neceſſity of obedience layd vpon ſubiects.

peareth a continuall working & watchfulneſſe for the maintenance and vpholding of this publique weale: So in vs that are to be gouerned, there is a neceſſitie of reſolute obedience and dutie vnto their authoritie layed vpon vs. And forasmuch as wee ſee by experience, that the wiſedome, loue and zeale of our gracious Superiour Gouernour, doth in ſome meaſure ſeeme to ſurmount his authority in commanding vs, let our humility, loue, and free obedience toward him and the gouernors vnder him, bee greater than our ciuill ſubiection: And let our hearts in all fulneſſe be fraught with ſuch dutifull deſire to frame our whole affections to the will of the Magiſtrates, that there may be no occaſion giuen them to lift vp the ſword of Iuſtice againſt any of vs. For they beare not the ſword for nought: hee that offendeth ſhall bee puniſhed, and euery euill member of this body ſhall be cut off by the ſame.

Euery good member is praiſed, and receiueth reward.

But ſuch as are profitable and helping members, ſhall not onely not taſte of puniſhment, but be praiſed: and euery good endeuor ſhall receiue his reward: yea, and whoſoeuer is grieued amongſt vs, if it be the foot, then the head it ſelfe, and the moſt eſpeciall member of the body, will haue regard vnto the ſame, and encline helpe thereunto, as vnto themſelues.

Who therefore would not endeuour with all force, to anſwer in dutie what

is offered and adminiſtred vnto vs, from theſe higher powers? for take away obedience, and wee cannot but fall into many miſerable calamities. A priuate houſe wee ſee is well ordered, when ſeruants yeeld obedience to their maſters, and children humilitie to their parents: but turne it contrary, and there followeth preſent confuſion: how much more will the calamity be great, and the miſchiefe intolerable, if there ſhould not be true loyalty in the Subiects towards their Gouernours, as there is godly carefulneſſe in the Gouernours for the preſeruation of the Subiects. Obedience the prop of our quiet.

We runne, the moſt of vs, and eſpecially which are the inferiour ſort, into a moſt raſh breach of the lawes carefully made by our ſuperiours, and it argueth in vs inconſtancie, and bewrayeth in vs that our hearts are not fully cleanſed from groſſe enormities. And therefore if wee hope when wee depart hence, to attayne vnto that Spirituall home, that ſacred Citie which wee ſeeke, that place of perpetuitie and euerlaſting ioy, wee muſt enter againe into our hearts, and thruſt out the old groſſe deſires and corrupt affections there lurking, which breake forth oftentimes to the breach of the lawes of our commonweale, which ſhould be kept by vs inuiolable. But eſpecially wee therein violate the lawes of our God, who looketh on vs, who conſidereth our wayes, and God ſees our walking.

beholdeth our proceedings, howſoeuer we thinke he ſeeth vs not.

It might be thought a ſuperfluous thing to ſet downe particularly wherein wee offend groſly: but for that it is a thing neceſſarie that they ſhould bee conſidered and reformed, I will briefly call to minde ſome ſuch as I wiſh eſpecially were redreſſed: among which, as the moſt vgly before God and good men, is pride a peeuiſh cuill, and a flattering conceit of our ſelues, that we are that which indeed we are not, and indeed wee make our ſelues monſters, and are not: for God hauing created vs ſeemely, and the moſt glorious of all other creatures, wee of our ſelues deforme our ſelues, and marre by our miſchiefe what God hath made in his mercy. But the beginning heereof, euen of our pride, is, to fall away from God, and to turne our hearts from our maker. Being fallen from God, we are caſt downe vnto Sathan, and turning our hearts from our Maker, we become one in conſent with him that doth miſcarry vs: and yet how goe wee hand in hand with this wicked one, by whom wee were deceiued, euen in the humour of pride, in the beginning? and cannot yet take heed of his wiles, whereof the greateſt is this filthy faſhion pride: and the pride of England, is, as it were, ſet vpon the higheſt mountaine of the world, ſeene and ſcorned euen of very Infidels of the earth: ſuch as know not

Pride a moſt vgly ſin before God.

The pride of England.

not God, make maruel of our monstrous attire, which exceedeth not only in cost and colour, but in weight and fashion: Oh pull it downe, it is not fit for such as are taking their way to the kingdom of Heauen, it agreeth not with the guest which lodgeth in vs, the Spirit of GOD: it is no fit ornament to decke the house of our silly soules, for it stinketh and polluteth all corners of the house: Oh remooue it, and send euery country his fashion againe: be not beholden to any nation for such trumpery, neither to the garment-maker, whose study therein, though it please the vainglorious for a time, it will bring repentance too late to the worke and to the workeman. It is from the Court come into the Countrey, a dangerous euill, and hath infected the poore plowman, that an yeeres wages sufficeth not one sute of attire. If I should tell all, the Carter would steppe in with his Courtly guardes, and will defie him that is not of the fashion: men and women, the rich and the poore, the old and the young, are too far gone in this sicknesse, the Lord giue a timely medicine, lest we perish therein. We might (were wee mindfull of our dangers) call to minde what diuersitie of diseases, and strange maladies, haue beene amongst vs of late, as though the Lord would say, as yee change your affection vpon vaine things, and as yee are neuer satisfied with variety of fashions, falling daily from me, so will

Pride polluteth all the corners of our house.

The carter and plowman exceedeth in pride.

I make you know by the varietie of my puniſhments, that I haue yet in ſtore more ſtrange calamities than yet ye haue felt. And ſhall wee not yet caſt off theſe enormities? Surely it is ſo diſlike that wedding garment, wherewith we muſt enter into our heauenly inheritance, and it is ſo ſtrange vnto the Lord, that hee will not know vs to be his: Oh that it were reformed: for euery man and woman wade in exceſſe in this ſinne without reproofe: let it be reformed, leſt God reproue vs.

Should wee let paſſe ſome little recounting of another groſſe euill, whoſe reproofe is deſeruedly ſet downe by the ſacred cenſure of God, and therefore I will ſhew what the Lord himſelfe ſpeaketh againſt it, that I may bee irreprouable: The deſire of money is the roote of all euill. Oh what a ſhort and ſharpe ſentence is this! If it be the roote of all euill, then hath it, no doubt, many branches of euill, therefore it is very vnfit to reſt in this houſe of our ſoules, for they that haue thus luſted extraordinarily for this worldly mucke, haue erred from the faith, and pierced themſelues through with many ſorrowes. See what a moſt dangerous euill this couetouſneſſe is, it diſquieteth both the body and mind here. The whole houſe is out of order where this filthineſſe lieth, and therefore aboue all other euils it is to bee reformed, for that it diſtempereth vs here, and ſtoppeth the wayes that ſhould leade

leade vs to the heauenly Ieruſalem. Wo be vnto you rich (ſaith Chriſt) for you haue your conſolation here. It is a ſinne ſo diſpleaſing vnto the Lord, that hee pronounced deſtruction vnto the people of Iſrael, for that from the leaſt vnto the greateſt of them, euery one was giuen vnto couetouſneſſe. Let vs therefore haue a care to reforme this enormitie, and let vs caſt it out of our hearts, for it breedeth many euils: yet this euill aboue all other ſeemeth vnpuniſhable, nay rather commendable, because it ſeemeth good husbandry. But all that are in the right way vnto heauen, will caſt it out of this their ſtanding houſe, as dirt, dung, and vnprofitable ſtuffe, and bee onely carefull and content with competencie, according to their qualities and callings, and not to ſet their minds vpon that which in the end makes them curſed idolaters, and bringeth with it an impoſſibilitie to enter into the Kingdome of heauen. It is impoſſible for a Camell to goe through the eye of a needle. As impoſſible it is (ſaith Chriſt) for a rich man to goe to heauen. Yet will ſome ſay, indeed it is impoſſible with man to bring a Camell through the eye of a needle, yet God can doe it: then is it a miracle, and ſurely by conſequence a miracle if a rich man, namely, a couetous man be ſaued. Couetouſneſſe vnpuniſhable.

This euill of couetouſneſſe draweth vnto it another dangerous euill, flatterie, which is an euill that draweth Flatterie.

light

light conceited men into vaine-glorie. But all flatterie is like the kiſſe of an enemy, as was Iudas, and therefore are all flatterers to be reiected, and to be caſt out of this common ſociety of the members of this body, and to be cut off as vnprofitable and perillous: yet theſe proſper in the world, and fare far better than ſuch as ſpeake the truth from their hearts.

Certaine idle perſons, whoſe infections doe annoy a great part of this body, are to be cured, or cut off; for they are dangerous members, for whoſe reformation haue beene made many notable prouiſions, by ſundrie ſage and graue acts, and houſes of correction for vagrants, erected in euery ſhire. But it falleth out that the number of ſuch dangerous weedes rather encreaſe than diminiſh, to the great detriment of our common-weale: wherein I ſuppoſe the negligence of inferiour officers, is a great occaſion of their increaſe.

I haue trauelled in many ſhires, and it appeareth that there is little or no execution of theſe good lawes, greatly to be lamented, not onely in regard of the common quiet, which by them is like to be diſturbed, but alſo in regard of the perſons themſelues, who endanger their owne eſtates by their vngodly looſeneſſe & lewdneſſe of life. The common-weale alſo loſing their labour, and trauell, which might in ſome meaſure

ſure ſtead their children, if with a ſound and godly diſpolition, they would frame their limbes to labor, yet eate ther that which is gotten by the ſweat of other men. The number of theſe perſons is great, the perſons themſelues for the moſt part able of body, hardy, ſtout-hearted, and fit to be employed in ſtrong affaires, a number of them yet counterfeiting impotency, and deforming themſelues with rotten rags, paſſing through the Country halting in the day time, and oftentimes annoy the good members of this publike weale in the night. Theſe paſſe and repaſſe by ſuch as haue authority to examine, to commit, to puniſh, and reforme their diſorder, and yet few or none ſet hand to redreſſe it. If the Citie of London be viewed: the ſtreetes within it, and the ſuburbs and fieldes neare it, will yeeld of young and old, men and women, able of body to ſerue Maſters, and to labour for their liuing, a great number of vagabonds. And, which is moſt lamentable, the young and tender girles and laddes of all ages, lie vnder ſtalles in the ſtreetes by great companies, vnder hedges in the fields, and no man taketh them vp to bring them to ſome facultie to get their liuing, as is commanded, but ſuffer them to wallow ſtill in idleneſſe, vntill they be paſt to be reclaymed, falling into breach of the lawes, & ſo are eaten vp with vntimely death, who if they had beene carefully

prouided

prouided for, they might haue proued good members of the weale publike. It is no new thing, and would GOD it might be now at the laſt cut off, or in ſome meaſure reformed. The root being cut in ſunder, the branches would wither, for there are diuers occaſions giuen and tolerated, whereby they thus grow into theſe idle and vagrant courſes: it ſeemeth lawfull, for it is tolerable, that euery man at his pleaſure may leaue his trauell, and go to the play houſe, bowling allies, beare-gardens, ale-houſes, tauernes, and gaming, where they loſe their time, conſume their thrift, and offend the lawes of God and his Maieſty. And the ſabbath day, which ſhould be ſanctified with prayer, and hearing of the Word, is prophaned with theſe accuſtomed euils. And out of theſe euils of idleneſſe and loytering, ſpring many noyſome things, that bleniſh our body heere, as filthineſſe of the fleſh, drunkenneſſe, gluttony, ſwearing, and blaſphemy, forgetfulneſſe of God, and contempt of Magiſtrates, wherewith our abode here being groſſly defiled, ſuch will be our vnſauory dwelling, that our ſpirituall gueſt the holy Ghoſt, will refuſe to abide with vs.

Therefore, O yee men of God, whom the Spirit of God directeth, flie theſe things, and follow after righteouſneſſe, godlineſſe, faith, patience,

tience, and meekeneſſe, fight the good fight of faith, lay hold of eternall life, whereunto yee are called, and haue profeſſed a good profeſſion before many witneſſes. Keepe on the courſe yee haue begun without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt, who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man ſaw, neither can ſee. Vnto whom be honour and power euerlaſting. Amen.

LEVIT. 18. 3, 4, 5.

After the doings of the Land of Egypt wherein yee dwelt ſhall yee not doe. And after the manner of the Land of Canaan, whither I will bring you, ſhall yee not doe, neither walke in their ordinances. But doe after my iudgements, and keepe mine ordinances to walke therein, I am the Lord your God.

A Motiue to thankfulneſſe to God, for giuing vs King IAMES, to pray for his proſperitie.

I Doe perſwade my ſelfe there needeth no motiue vnto ſuch as feare the liuing God, to be thankfull vnto him for

for giuing vs this admirable blessing K. Iames, in whom howsoeuer our peace and the free vse of the Gospell is continued vnto vs and allowed vs, we cannot but acknowledge that it was feared of good men, and wished of the wicked, that it might haue fallen out otherwise then GOD in mercy hath affoorded it. When we saw the Sunne to shine, and wee were refreshed with the reflection thereof, wee feared a storme: but when we saw the Sunne altogether eclipsed, when it was taken cleere out of our sight, could wee thinke so faire a day would haue followed so gloomie and blacke a morning? few did thinke it, though all good men did wish it. But loe, the eclipsed is cleared, and the light againe appeareth, as when the Sunne ariseth in his strength, he sheweth in our Horizon comfortably, and all godlie hearts are refreshed with the sweete beames of his sacred light. And lith that came to passe which was mentrable, lamented of such as loue the light, in respect there were that wished direfull darknes to couer our hemisphere, what could befall vs in this death in a time so dangerous, more acceptable and more ioyfull than the Diadem to King Iames, and his princely presence to vs? Surely, if wee should not imbrace so high a blessing at the hands of the great King, which wee now enioy with thankfulnesse to GOD, and with loue vnfained to his Maiestie, I cannot but per-

swade

ſwade mee, the diuine power would turne all our comforts into calamities, our religion into idolatrie, and our peace into warre. All muſt acknowledge, that it is the hand of Iehouah, that hath brought this great thing to paſſe farre beyond the opinions, but not beyond the deſires of ſuch as feare God, and beare true loue vnto their countrey. And all the world may know that hee which is called Iehouah, is alone euen the moſt high in al the earth: and the bringing his Maieſtie to vs is his worke, and to bring it to paſſe in peace, is marueilous in humane eyes. And therefore it is not anſwerable to our true duty to the King of Kings, to attribute this ſweet ſucceſſe of a matter of ſuch moment vnto humane wiſdome, or to politicke counſell, which yet hee bleſſeth for his childrens ſakes, euen for our ſakes moſt vnworthy. Let God therefore haue the praiſe. Let King Iames be euer bleſſed in the dignitie, for wee are happy in him euen of Gods free grace, who by Dauid ſayth, When I haue a conuenient time I will iudge righteouſly. And what more acceptable time could the Lord haue choſen for vs than now? than now, when ſo mightie a body was diſtracted, the head cut off, and the members diuided, inſomuch as the foote had no aſſurance of the aide of the hand, the hand doubtfull of the foote, and euery member diſtruſting each other. Oh fearefull gueſt

Pſal. 83. 18.

Pſal. 75. 2.

of

of danger, likely to haue made a great flood of teares, for euen the great Princes of the earth, gazed and gaue ayme at our preſent perill, expecting ſome wonderfull iſſue of ſuch a fearefull
Pſal.44.7. change. But the Lord looked downe from heauen, and tooke vs out of theſe
Pſal.147.7. great waters, and from the hand of ſtrangers. Shall wee not therefore praiſe the Lord? Oh praiſe the Lord, he is great, and great is his power, yea, his wiſedome is infinite. What would we haue ſayd? What ſhould wee haue thought? How would wee haue looked, if in ſtead of this our moſt lawfull liege Lord, there had come a vſurper? in ſtead of this religious Prince, there had come an idolater? If in ſtead of peace which he brought, we had warre? what ſhould the poore, humble, meeke and innocent, vnwarlike children of GOD doe in this heauy caſe? An vſurper they could not obey, to an idolater they could not ſubmit, in warre they could not delight. And therefore needs muſt they haue yeelded their necks to the yoke, and their bodies to the ſtake, or their throats to the bloudy men. But thankes be to GOD, it fareth farre otherwiſe; for God gaue our King his owne right, being heire thereunto, and gaue him vnto vs, with many admirable bleſſings. Inſomuch as wee may
Pſal.3.8. ſay with Dauid: Saluation belongeth vnto the Lord, and thy bleſſing is vpon the people. And wee may well acknow-

ledge

ledge our ſelues bleſſed of God, to be in ſuch a caſe: And bleſſed bee the Lord our God, which ſo loued our King (as the Queene of Sheba ſaid to Salomon) as to ſet him on the throne of England, becauſe the Lord loued England for euer, and made him King to doe equity and righteouſneſſe. Oh let vs therefore conſider this. And let vs goe on in the ſtrength of the Lord, and make daily mention of his prayſe: yea of his onely, for ſurely as in great loue hee hath done this for vs, ſo he expecteth thankfulneſſe at our hands: And where is our thankfulneſſe, which is moſt expreſſed by forſaking ſinne, and cleauing vnto righteouſneſſe? In many things there is an vniuerſall vnthankfulneſſe diſcouered amongſt vs, as Saint Iames ſaith, In many things we ſinne all: then all had need to looke into their hearts, and whatſoeuer leuen of weakneſſe be found therein, (as in all flesh it is and will be found) let vs endeuour to become ſtrong in the qualities of loue, and obedience to GOD and our King: and let vs teſtifie our holy and louing affections, by often calling to minde this high benefit, and by continuall practiſe of prayer in a true zeale, giue thankes to GOD for him in heart, whom wee ſeeme to commend with outward lippes, and to imbrace with our outward deuices. Wee are bound by a holy law to pray for the King, yea, were he a tyrant: and for Magiſtrates, were they

1. Kin. 10. 9.

Pſal. 71. 16.

they neuer so cruell. And shall wee not much more pray for our King whom we see with our eyes to bring foorth godly fruits of gouernment, whom we hold in our harts to be the very true instrument of Gods sacred loue towards vs, by whom the Lord worketh peace in our lands, truth amongst vs, and plenty for vs: Which blessings if we neglect, we must feare a change, for GOD in his wisedome tryeth whether this token of his loue will moone vs to thankfulnesse: if not, he can call for new euils, and they will come speedily vpon vs when we are most secure. It is a blessing farre more pretious than the wisest man can conceiue, euen that the King of kings hath done, in giuing his Maiestly a Prince of such hope, as (if liuely tokens may presage future high virtues) is like to proue the perfect image of his peerlesse father. The blessing of the Lord bee vpon the King, and vpon the Kings sonne. And all that feare God, will say, Amen.

A thanksgiuing and prayer to God for the prosperity of our King.

O Thy high, mighty, and mercifull God, the founder and supplanter of Kings and Kingdomes, wee that haue receiued thy blessing of long peace, and freedome of the Gospell in

in the time of Elizabeth thy handmaid our late Queene, who being the instrument of our comfort in thee in her dayes, whom thou hast taken away in peace, and continued thy peace by thy seruant Iames, whom thou hast in like mercy raised for thine owne glorie and for our comfort: wee render vnto thee all thankes and praise for him, whom thou hast not onely made our King, but hast qualified his princely heart with heauenly gifts: thou hast not onelie made him King ouer thy people as thou madest Saul, but thou hast endued him with wisedome and peace like Salomon, and with equity, mercy, righteousnesse, like Dauid: wherein thou hast shewed thy vnspeakable loue euen to vs, a people as it were shut vp on all sides, with feare of future calamities, threatned abroad, indangered at home, and many wayes deserning thy iudgements to light vpon vs, for our sinnes and securitie: yet thou like a Father that hast no desire to punish according to our faults, hast put a new song into our mouthes, euen the song of deliuerance out of many dangers, by granting vs this blessing, a King fearing thee, the King of kings, for in fearing thee, he shal serue thee, in serving thee, he shall please thee, in pleasing thee, hee shall worke righteousnesse before thy people, he shall reioyce to goe before vs thy people into thy holy temple.

Oh blesse his royall heart with heauenly

uenly vnderstanding conforme his affections to loue thee, prepare his will to doe good vnto Sion, and strengthen his hand to the building vp of Jerusalem. And let the tokens which we haue seene of his most gracious and blessed inclination, bring forth daily more and more fruits of an holy conuersation before vs, that his godly example may stir vs vp to an holy imitation of his sacred vertues, that both he our King, and we his people, being knit together in a holy Vnion, may consyne in one heart, and one consent of doing the things that may best please thee.

And although by reason of our sundrie and manifold transgressions against thee, wee deserue not so high and rich a treasure as a King, to gouerne vs with mercy and iustice, but rather one that would vse malice and seuerity, yet continue thy louing hand ouer him, keepe him as the apple of thine eie, defend him with the shield of thy prouidence, let none be able to touch the hemme of his garment, or a haire of his head but in loue. Daunt the hearts of all that wish his hurt, discouer the practises of the wicked that wait opportunitie to touch him in will, that their deuices become foolish, and let their armes wither, and their power be as a reede in the fire. Beare him in thine armes, couer him with thy wings, and beate them downe that rise vp against him round about, as thou hast formerly

ly done, when he was deadly beſet with bloud-thirſty men, the experience wherof imboldneth him to truſt onely in thee, and maketh vs to thinke that thou haſt preſerued him for the aduancement of thy glorie amongſt vs.

And therefore Lord, let all his foes be beaten downe on all ſides, and let none of them be able to ſtand in his preſence. Giue him peace abroad, and loue of his ſubiects at home. Beautifie his crowne with the moſt glorious ornaments of godlineſſe, like Dauid, of wiſedome like Salomon, of faith like Abraham, of power like Joſuah, of zeale like Joſiah, and Hezekiah, that hee may continue for a ſpectacle of ſinceritie many yeares, and that his ſeede ſeeing the integrity of their godly Father, may neuer decline from his wayes, that wee thy people may euermore celebrate thine euerlaſting praiſes for him. Hearken (O God) from heauen, and heare him when he calleth vpon thee, & heare vs when wee call vnto thee for him. Thou art his ſtrength, thou art the author of his and our perpetuall ſafety. Giue him thy iudgements, O Lord, and thy righteouſneſſe vnto his counſellors, that they may iudge thy people with iuſtice, and thy folke with equity: let the mountaines bring peace, and the little hils righteouſneſſe vnto thy people: let there bee no decay, no leading into captiuity, nor no cauſe of lamentation in his dominions. But let thy truth pre-

maile, let thy peace continue, let thy word breake forth, and the glorious beames thereof ſhine to the baniſhment of the obſtinate and ſtiffenecked ignorance of ſuch as delight in error. Graft thine anoynted, let thy right hand aſſiſt him, and thy arme hold him vp, that no enemy preuaile againſt him, ſo ſhall he ſing forth thy praiſe, and we thy people euermore giue thanks to thee.

Be glad yee righteous and reioyce in the Lord, and be ioyfull all ye that be vpright in heart. Pſal. 32. 11.

A motion to Prayer, that God by his holy Spirit will teach vs how to pray.

God is willing and ready to giue his ſpirit to them that pray for it.

LEt vs conſider how willing and ready our good God is to hearken vnto the deſires of all ſuch as hunger and thirſt for the riches of his grace, without which ſuch is our pouerty that we know not what to aſke as we ought: But the ſpirit helpeth our infirmities, and maketh requeſt for vs with ſighes, which cannot be expreſſed. And although that fleſh and bloud be ſo corrupt, that it alwayes groueleth on the puddle of worldly cares, and the better part, namely the inner man, in the meane time is forgotten, and ſtandeth endangered

We know not what to aske without the ſpirit. Rom. 8. 26, 27. Fleſh and bloud ignorant of things neceſſarie to be prayed for.

endangered to fall into many euils, yet 2 Cor.1.22.
hauing the earneſt of the ſpirit we may & 5.5.
boldly come vnto our God, who hath Rom.8.17.
promiſed to ſend the ſame: if wee aſke The ſpirit of
it at his hands, hee will giue it in ſuch God the
abundance and full meaſure, that by promiſed
the vertue thereof wee ſhall be able to Comforter.
pray according to the will of God. Ioh.14.16.
This is the Comforter which Chriſt Words with
promiſed to ſend vnto vs, euen the holy out the ſpirit
Ghoſt, which ſhould teach vs all things: of God are
and without it we know nothing. And vaine
alas what were it for vs to fall downe The effect of
before God in moſt reuerent outward the ſpirit.
manner, powring forth a huge heape of The ſpirit of
words from the lippes, not hauing this man vnder-
inward direction? Surely it were but ſtandeth on-
to ſpend time to no purpoſe: For is the ly outward
Spirit that cryeth in our hearts, Abba things.
Father. The ſpirit of man knoweth 1 Cor.2.
only the things that are of men: but the 11.verſ.4.
ſpirit of God knoweth and diſcreth the 15
things that are of God. And the natu- The ſpirit of
rall man perceiueth not the things of God diſcer-
the ſpirit of God, for they are fooliſhnes neth all
vnto him. But he that hath the ſpirit of things.
God, hee diſcern th all things. Let vs Iud.12.
therefore pray in the Holy Ghoſt, let vs Ephes.6.1.
pray alwaies with all manner prayer
and ſupplications in the ſpirit.

And let vs pray continually for the aid of this ſacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all things that are requiſite to the due performance of this godly exercile.

The prayer for the aide of Gods Spirit.

FOraſmuch (deare Father) as euery man liuing is of himſelfe, before thee, as a beaſt, neither knowing thee, nor the things concerning their owne duties vnto thee: I, as one of the moſt peruerſe, filthy and corrupt, doe heere humble my ſelfe before thee, begging at thy hands that which thou haſt promiſed to giue vnto as many as aſke it of thee, thine holy Spirit, that ſacred Comforter, which reuealeth thee and thy will to the ſimple and ignorant, which alſo ſtirreth vp the mindes and inward affections of thy children to call vpon thee, it prepareth the hearts, and openeth the mouthes of thy children to celebrate thy name. Beſtow it therefore, good Father, beſtow it vpon mee thy poore creature, and vpon all thy children. And grant that although all of vs are of corrupt affections, and of polluted lippes, yet wee may be ſprinkled with that heauenly Iſope, that we thereby may haue our hearts cleanſed from the corrupt affections of the world, and the eyes of our vnderſtanding opened, that we may ſee the good things that wee would aſke, that our feete which are fettered with the cares of vaine things, may be ſet at libertie, that we may walke the right way vnto the

the kingdome of heauen, that the hands of our ſoules may apprehend and take hold of the riches and righteouſneſſe of thy Sonne Chriſt Jeſus: And that by the aide of the ſame ſpirit, wee may caſt off all impediments, lets and incumbrances that detaine vs from comming vnto thee. Sanctifie mee within and without, waſh mee and I ſhall be whiter than ſnow. Let thy truth and thy ſpirit meet together in my ſoule, that my prayer may enter into thy preſence, and that thine eares may encline vnto my humble petitions; ſo ſhall I declare thy louing kindneſſe in the morning, and thy truth in the night.

Thou knoweſt whereof wee be made, thou forgetteſt not that wee are but duſt, an vnprofitable people: not fit, apt, or able of our ſelues to pray vnto thee, or praiſe thy name.

Wherefore good Father, enlighten vs, and teach our heart rightly to conceiue, and our tongues freely to ſpeake what may be to thy glory and our comfort: allure vs to ſeeke thee, and grant that our hearts may reioyce in thee, and that wee may liue and die in thee. Amen.

Let vs now ſeeke the Lord, let vs ſeeke his ſtrength: yea, let vs ſeeke his face continually. Pſal. 105. 4.

O Lord increaſe our faith.

A motion to a prayer for the forgiueneſſe of our ſinnes.

HAuing thus caſt our ſelues downe before our God in true humilitie, wherein we haue acknowledged that wee are ſo polluted with ſinnes, and ſo tied with the chaines of death, that there is no enaſion or meane in our ſelues, or by our ſelues to eſcape the ſnares of Sathan, that lurketh like a roaring lion, ſeeking whom he may deuoure: We muſt now endeuour to finde out the meane, how to be made at one with, and be reconciled to our God againe. Wherein thus much wee are firſt to conſider, that as by Adam all men haue ſinned, and haue deſerued death by ſinne: euen ſo by Chriſt we are cleanſed from ſinne, and ſtand againe in the fauour of God the Father by faith in him: Whom alſo we haue to bee an Aduocate to God our heauenly Father, and hee it is that obtaineth pardon for all our ſins. It is the paſſion and moſt innocent death of Ieſus Chriſt the immaculate Lamb, whych is a ſufficient reconciliation for our offences. And therefore hee ſaith, If any man ſinne, he hath an Aduocate with the Father, euen Ieſus Chriſt the righteous: That is, if any man acknowledge his offences truely before God, and that hee is ſinfull, impure, and

We muſt ſeeke how to be reconciled to God.

Chriſt reconcileth vs to God our offended heauenly Father.

and corrupt, and doth faithfully ſubmit himſelfe vnto the fauour of God in Chriſt, without ſtanding to iuſtifie himſelfe righteous:

Such a one hath the benefite of Chriſts death, and ſuch a one ſhall bee partaker of the deſerts of Chriſt, wherein hee ſhall obtaine pardon for all his ſinnes. But hee that will not thus throw himſelfe downe before the Lord, and crie out againſt his owne vnworthineſſe, and ſay that he is a ſinner, and vnable of himſelfe to obtaine remiſſion of ſinnes, there is no place of mercie for ſuch a one: For Chriſt came to call, not the righteous, ſuch as were in their owne conceit, holy, pure, iuſt, and without ſinne, but ſinners (ſuch as did ſo confeſſe and acknowledge themſelues) to repentance. Such ſinners as are ſorie for their ſinnes, and repent them of their euils, ſuch Chriſt himſelfe calleth, ſaying, Come vnto mee all yee that labour and are heauy laden, and I will eaſe you. Our God is patient, and would haue no man periſh, but would that all men ſhould come to repentance. And therefore hee ſent his ſonne Jeſus Chriſt, to giue himſelfe a ranſome for all that repent and truly beleeue in him.

Who hath the benefit of Chriſts death.

Mat. 19.17
2. Tim. 1.15.

Whom Chriſt came to call.

2 Pet. 3.9.
Mat. 2.28.

Wee were in bondage and captiuitie, and hee moſt frankely tooke vpon him to ranſome vs with a great price, euen his bloud, which bloud he ſhed for many for the remiſſion of ſinnes: not for

Chriſt is our ranſome.

Mat. 26.28.

all, but for ſuch as truely repent and amend their liues: for they that runne on ſtill in their ſinnes, howſoeuer they flatter themſelues, they are left vnto themſelues, and the mercies of Chriſt worke not for them: his death to them is none aduantage. And wee therefore muſt take heede, leſt that wee deceiue our ſelues with this, that hee is the Lambe of GOD that taketh away the ſinnes of the world: and that thereby euery man in the world is ſo included, and euery mans ſinnes by him ſo taken away without repentance, that we haue ſcope to ſinne, becauſe hee taketh it away. But wee muſt take hold of his merits by faith, which faith will worke in vs a deteſtation of ſinne, and a deſire to reforme euill in our ſelues, and to be reconciled vnto God in amendment of life. For it appeareth that the whole world was polluted and defiled with ſinne, and that the whole world needed a meane to be cured of that great miſerie, and to that end came Chriſt, euen to ſaue all that repent, and beleeue the Goſpell: to ſuch is the glad tidings of ſaluation ſent, as well vnto the Gentile as to the Iew, to the bond, as to the free, to all people and nations of the world: wherein appeared the vnſpeakable loue of GOD, not that wee loued him firſt, but that hee loued vs, and ſent his Sonne to bee a reconciliation for our ſinnes: it was hee that bare our ſins in his body on the tree, that wee being

They that run on ſtill in ſin, haue no profit of the merits of Chriſt. Iohn 1.19.

The effects of faith.

The whole world was dead in ſin.

All are called to ſaluation.

1. Ioh. 3.10

ing dead to ſinne, ſhould liue in righteouſneſſe, by whoſe ſtripes wee are healed. 1. Pet. 2. 22.

Being then healed of this deadly euil, euen of death it ſelfe, let vs ſpeedily returne vnto our God in hearty repentance, caſting aſide and giuing ouer all the deceitfull workes of darkneſſe: and let vs pray that hee will vouchſafe vs forgiueneſſe of our ſinnes, wherein of long time wee haue liued: Let vs bee earneſtly ſorry that wee haue ſpent the time paſt of our liues after the luſts of the Gentiles, licentiouſly and wickedly, in wantonneſſe, in luſts, in drunkenneſſe, gluttonie, couetouſneſſe, and in abhominable Idolatry. To day if wee will heare his voyce, let vs not harden our hearts: but hauing layd open our weakeneſſe and infirmities, with an ardent deſire to reforme our liues: let vs boldly approach vnto our mercifull God, who ſeeing vs a farre off, namely, vnfainedly purpoſing to amend our liues, he will come with his Spirit and meet vs, and will embrace vs with the armes of his loue, and will put on vs the robes of his owne righteouſneſſe. Lo, his mercie is from generation to generation, to them that feare him. And therefore let vs feare no more, for wee are freely iuſtified by grace, through the redemption that is in Chriſt Jeſus, whom GOD hath ſet forth to bee a reconciliation through faith in his blond, to declare

How wee muſt repent

God is readie to receiue vs, if we vnfainedly repent. Lu. 15. 20 Rom 3. 24. 25. Luke 1. 50

his righteouſneſſe by the forgiueneſſe of our ſinnes that are paſſed.

O let vs not therefore deſpiſe the riches of his bountifulneſſe and patience, and long-ſuffering, knowing that the bountifulneſſe of God leadeth vs to repentance. Let vs fall downe before him therefore, and hee will heaue vs vp, let vs cry out, and hee will heare vs, let vs flie vnto him, and he will come and meet vs, and imbrace vs. If our ſinnes were as red as ſcarlet, he will make them as white as ſnow. Therefore will euery man that is godly make his prayer vnto him, in a time when hee may be found. The Lord redeemeth the ſoules of his ſeruants, and none that truſteth in him ſhall periſh. I ſhould haue fainted, but that I beleeued to ſee the goodneſſe of the Lord in the land of the liuing, Pſal. 27.13.

Rom. 2.4. Gods readineſſe to receiue vs.

Pſal. 32.6. Pſal. 34.22.

A confeſſion of ſinnes, with a prayer for forgiueneſſe, and for faith and zeale to pray.

O Mightie and moſt wiſe God, louing and moſt mercifull Father, who of thine infinite power haſt created mee, of thine inestimable loue haſt redeemed mee, and of thine incomprehenſible prouidence, haſt hitherunto preſerued mee, and haſt brought me vp like a moſt carefull father, euen ſince the time I was a very little lumpe

of

of corrupt flesh, and haſt nourished mee, and trained mee vp vnder thine owne protection, guarded me with thy hand, and defended me as vnder thy wings: and aboue all thou haſt taught mee in great meaſure to know thee. Thou haſt ſowne in my ſoule the ſeedes of true knowledge, and haſt often watred the ſame by thy word, and fructified it by thy grace: Yet haue my corruptions (deare Father) letted and hindered the growth of it, and hath not ſuffered the increaſe of ſpirituall things ſo to appeare in my life, as may make thine Elect to glorifie thee my heauenly Father for mee. But contrariwiſe haue ſo preuailed in ſeducing me, as the godly may well ſay, they are aſhamed of mee: And the wicked to ſay, There is no feare of God before mine eyes: Such and ſo groſſe and euill hath beene my outward behauiour.

Now then (deare Father) is it in mine owne eyes, when I looke carefully into my owne corrupted imaginations, which although they haue not alwayes broken out into the view of mortall men, yet are they ſeene of mee, and I (Lord) doe finde them to appeare fearefull before the eyes of my guiltie conſcience. But when I conſider thy wiſdome and thy knowledge, and thy iudgements, how thou ſeeſt and findeſt out and puniſheſt the leaſt of our ſinnes, and our moſt hidden faults, Oh what a terrour ariſeth, as out of a bottomleſſe

pit

pit of delpaire: What shall become of me as of mine owne deseruing? Then I am forced to deny mine owne worthinesse, and cry vnto thee, Lord be mercifull vnto me a sinner.

And considering that I cannot see, nor remember all my faults, I flie vnto thee, and pray thee, not to remember my secret sins, the sinnes of my youth, done partly in ignorance, partly by negligence: And the offences of my riper yeeres, committed (I must needes say) either willingly or wittingly: Oh, who can answer for his sinnes? who can put away his offences? who can couer his faults? Nay, who can make recompence or satisfaction vnto thee for the wickednesse that hee hath done against thee? And who can say his heart is cleere? Can the eyes say they neuer beheld vanitie with delight? can the tongue say it neuer spake idlely? nay, prophanely, nay in manner blasphemously? can the feete say they neuer ranne after vnseemly things? what part of the body is cleere from sinne? for my part holy Father, I doe confesse against my selfe, that I haue sinned in all parts, I cannot but bee mine owne accuser, I cannot but arraigne my selfe, indite my selfe, finde my selfe guilty, iudge my selfe and condemne my selfe. Oh whither then shall I flie for pardon? to whom shall I sue for release? Surely he whom I haue offended, must pardon me, he against whom I haue committed

ted offence, he muſt releaſe me, or elſe I am caſt away eternally. And this commeth to paſſe againſt mee (wretch) for that I haue made no better vſe of thy loue, becauſe I haue not obeyed thy lawes, becauſe I ſuffered my wicked will ſo to preuaile againſt thy heauenly will, and my corrupt affections, to ouerbeare the ſweet motions of thy grace. I cannot but confeſſe that mine owne peruerſe nature hath rebelled againſt the ſacred influence of thy Spirit, and hath beene the cauſe why thy louing fauours haue preuailed no better with mee, why thy grace hath wrought no better in mee, nor thy loue wrought more for mee. Oh what could I deſire that thou haſt not done for mee! Thou haſt ſhewed mee the way of life, but I haue taken the way of death: thou haſt taught me truth, but I haue followed errour: thou broughteſt mee into the light, but I yet walked in darkeneſſe. The filthy and forbidden workes of the fleſh haue bewitched me, I haue ſtrayed from thy lawes, and fooliſhly obeyed the law of luſt and diſobedience: by reaſon whereof thou haſt fatherly corrected mee, and vpon my ſmall repentance, and humiliation, thou haſt both pardoned mee and releeued mee, yea when I haue beene deſeruedly, euen ſwallowed vp of infinite miſeries. And yet, wretch that I am, I, forgetting thy louing kindneſſe, haue againe and againe ſtart backe, and liſtned vnto and

conſented to the counſell of vanitie, and that many times when I haue promiſed my ſelfe, and as it were fully reſolued to abandon the workes of darkneſſe, and to embrace onely the light of true and liuely obedience. And therefore Father, I now ſee and confeſſe it is not in mine owne power to obey, it is thy gift, Oh giue mee this heauenly gift, giue mee a new heart, shape in mee a new minde, giue mee both ſpirituall vnderſtanding and ſpirituall ſtrength, that I may incline my will and my waies, to thy will and thy word. And that I may ſhunne the euils which I haue heeretofore embraced, beare with my former weakeneſſe, and pardon my former ſinnes, for Lord I am heartily ſory that I haue ſinned, yea I am ſory that I can be no more ſory. But this ſorrow is thy gift, a ſorrow not to be repented of, but Lord make me truly to repent my ſinnes, and truly to reforme my life. And looke no more backe vpon my former euils, but remember thy mercies of old, and in thy mercies couer my ſinnes, and fill me with the ſpirit of truth to know thee rightly: giue mee the ſpirit of loue to obey thee truely: giue mee the ſpirit of ſanctification, that I may liue ſincerely before thee, that my conſcience may be at true peace within mee, deale with mee as thou haſt done with ſuch as haue ſinned, but not of malice, from the beginning, on whom thou haſt had

mercy.

mercy, to whom thou gauest grace to repent, and whom thou redeemedst after thou hadst fatherly corrected them: for neither could Dauid, nor Paul, nor Peter, nor any, were they neuer so farre ſanctified of themſelues, keepe themſelues from ſinnes, but the moſt righteous erre, and fall ſeuen times a day. And it is (good Father) in all, and muſt be alſo in me, thine owne free gift, the worke not of theirs, neither can it be of mine fleſh, but muſt be of thy ſpirit onely that wrought in them, and muſt worke in me repentance, reformation, and newneſſe of life: And therefore Father in Jeſus Chriſt, in whom thou art pleaſed to receiue ſinners to mercy, bee pleaſed to giue me ſpirituall wiſdome, true faith, vnfained zeale, that I may know rightly, beleeue perfectly, & pray inſtantly vnto thee. And haſten thou, oh Lord, vnto the treaſure houſe of thy mercies, and out of the rich bountie of thy ſonne, beſtow on mee ſuch gifts as bring forth ſuch fruits of acceptable obedience, in the perfect knowledge of the myſterie of thy Sonnes incarnation, doctrine, death and paſſion, reſurrection, aſcenſion, glorification, and mediation, as may make me thy perfect regenerate Sonne: giue mee power and will to practiſe pietie, to exerciſe faith and obedience, to become humble, patient, and louing, and ſo to mortifie my corrupt affections, as I may liue truly and loyally before thee,

that

that I may with profit heare thee speake vnto mee, and thou my comfort heare mee speake vnto thee. And when I pray, make my prayers hearty, and mine affections constant in the sweete contemplation of heauen and heauenly things, lest vanities doe still, as they haue done, withdraw my minde from in my deuoutest exercises: which hath beene the cause, deare Father, that I haue long and often cryed vpon thee and haue not beene heard, and often asked, and haue not receiued, because I haue cryed coldly, or asked amisse. Therefore Lord Iesu receiue my prayers, that I may obtaine grace, and thy holy helpe to comfort me in the time of my need.

O Lord increase my faith.

Another prayer for the forgiuenesse of sinnes.

O GOD of my saluation, I haue acknowledged my sinnes vnto thee, I haue not hidden mine iniquities: For thus (my good God) I thought, I will confesse my wickednesse against my selfe vnto thee, O Lord, forgiue the punishment, of my sinnes: vnto thee, O Lord, I cry O my strength, be not farre from me, lest that if thou answer mee not, I be like them that goe downe into the pit. Remember not the sinnes

ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodneſſe ſake remember thou me: gracious and righteous thou art, and thou teacheſt ſinners in thy way. O turne thy face towards me, let thy louing fauour and mercy euermore be extended, for I am miſerable, vnfull and poore. And I come vnto thee the fountaine of all helpe, forgiue my ſinnes, waſh me, and I ſhall be cleane, let me taſte of thy old louing kindneſſe, who haſt euer beene ready to forgiue, euer ready to helpe, ready to receiue the complaint of the poore, ready to receiue the miſerable, to embrace them that returne from their euill wayes, as appeareth by Dauid, by Peter, by Mary Magdalen, and many other, who repenting their ſinnes, haue found fauour. Our fathers called vpon thee and thou didſt heare them, they truſted in thee, and were deliuered, they depended vpon thee, and were not confounded. Wherefore haue mercie vpon me, O God, haue mercie vpon me, according to thy great mercies, and according to the multitude of thy compaſſions doe away mine iniquities. O cleanſe me from my ſecret ſinnes, and couer my knowne ſins with the righteouſneſſe of thy Sonne, remoue mine iniquities farre away from mee, and be not angry with thy ſeruant for euer. O enter not into iudgement with me, for in no flesh before thee be iuſtified, what

ſhall

ſhal become of mee, who haue ſo highly ſinned?

Lord my God, full of mercy, I appeale vnto thee, I flie vnto thee, I reſt vpon thee, leaue thy diſpleaſure againſt mee: and howſoeuer weake and vnable I be to ſtand in thy preſence, oh let thy ſpirit of ſtrength hold me vp, and ſay vnto me, Feare not, for my grace is ſufficient for thee. I take hold vpon thy loue, and I reſt vpon thy fauour in Chriſt, reiect mee not, though there be no good in me, powre downe that abſolute good thing, euen thy grace, and let it direct mee to amendment of my corrupt life.

Thou haſt ſayd that thou art well pleaſed in Chriſt thy ſonne: in him thou alſo pleaſed with mee, and receiue mee againe into thy loue, through his merits. by whom euery ſinner receiueth free acceſſe vnto thee. And although for my part (moſt louing God) be a veſſell full of faults and filthineſſe, although I be no more worthy to be called thy ſonne, although I be a ſeruant moſt vnprofitable, yea, a withered and ſtarued branch, who haue loſt the quickneſſe and vigor of thy bleſſed ſpirit, and am good, of mine owne proper nature for nothing but for the fire, yet good Father, haue mercy vpon me, haue patience with mee, caſt me not from thee, but rather endue me againe with a new ſpirit, and a liuely feeling of thy pleaſure and will, and ableneſſe to doe the

after, that I may fill vp the residue of my daies in sincerite, in holinesse, in righteousnesse, and in the due service of thee, in faith vnfained, and in all singlenesse of heart and soule, that from henceforth, in stead of straying from thee, I may dwell and be shrowded vnder the shadow of thy wings, that in stead of sinne, which heretofore hath miscaried mee, I may imbrace pietie, godlinesse and true zeale: and in stead of ignorance, whereby I haue gone so long astray, I may take hold of the knowledge of thy sauing truth. And let it be as a lanterne vnto my feet, and a light vnto my pathes, that so I may rest safe in thee through a liuely faith which neuer deceiueth. And grant that I may carefully performe what thou likest, howsoeuer disliking it be to mee, and may watchfully auoide what thou lothest, howsoeuer liking it be vnto me. For I acknowledge good Father, that flesh and bloud sauour nothing of the things belonging vnto saluation: but I wait in the spirit for thy louing kindnesse and mercy promised in Christ thy Sonne, in whom I am bold with deepe sighes of the heart to cry, Lord forgiue mine offences, remit mine iniquities, couer my sinnes, and lay not my former euils vnto my charge.

Good Father, giue the knowledge of saluation vnto me, and to all thy people, by the remission of our sinnes, through the bowels of thy tender mercies, that

we

wee may perceiue in our mindes both comfort, peace, and gladneſſe of thy holy Spirit, which may beginne a new life in vs, pleaſing thee. And for the better performing of our duties vnto thee, from henceforth quench all the corrupt motions of our mindes, ſtriuing with thy diuine pleaſure, and reſtore againe in vs the image of thy diuine light, which was loſt, that being thus inwardly renewed in our mindes, we may reforme vs outwardly in our conuerſations, and may ſing aloud vnto thee, and may ſerue thee with gladneſſe, and come alwayes vnto thee with ioy. Amen.

O Lord increaſe our faith.

Sing vnto the Lord a new Song, O ſing vnto the Lord a new Song. Pſal. 60. 1.

Sing vnto the Lord, and praiſe his name, declare his ſaluation from day to day. verſe 2.

A ſhort prayer for the forgiueneſſe of ſinnes.

O My Father euerlaſting, mercifull and full of pitie, I doe acknowledge my ſelfe ſinfull, whereby I haue deſerued puniſhment in thy heauy diſpleaſure,

diſpleaſure, but I haue an Aduocate, euen Jeſus Chriſt the righteous, and hee hath redeemed mee from all feare of death, if I truly repent mine euils, and reforme my life according to thy will: wherefore, moſt deare Father, in him, ſanctifie me againe, and waſh me cleane through his bloud, couer mee with the precious and moſt glorious roabe of his integritie and obedience, and in him forgiue my ſinnes, and for his ſake, remember them no more, but rather ſupply the wants of all ſpirituall graces and gifts in mee, of faith, of knowledge, of loue, of patience, of repentance, of obedience and true reformation of my life, that being renewed againe, and regenerate in him, I may mortifie all my corrupt and filthy affections, and liue in all holineſſe, righteouſneſſe, and true zeale all the dayes of my life, that when this fraile body ſhall returne to duſt, my ſoule may aſcend where Chriſt my Sauiour ſitteth at thy right hand, and at the time appointed, my ſoule and body may receiue the fulneſſe of the ioyes prepared for thine Elect in thy celeſtiall Paradiſe.
Amen.

O Lord increaſe my faith.

A motion to a prayer tending to the obtaining of true mortification of ſinfull affections, without the which we cannot pleaſe God.

HAuing acknowledged our ſinnes and corrupt affections before our God and in Chriſt his Sonne hauing obtained attonement with him, & yet reſting in our ſelues ſinfull and miſerable, & of our ſelues vnable to obtaine fauour of God, and being obtained, not able to ſtand without his continuall aide: wee muſt ſeeke by all meanes to frame all our actions in his feare, knowing this, that it is not enough for vs to haue found the meane how to be reconciled vnto God, but wee muſt vſe the meane alſo, (being reconciled) to retaine and keepe him our fauourable God ſtill, which is by mortifying thoſe euills in vs, which breake forth into his diſhonor. We muſt leaue ſinne. Yet this is not enough. We muſt alſo cleaue vnto righteouſneſſe, and exercile our callings to Gods glorie: we muſt not onely eſchew euill, but wee muſt doe good, we may not only ſeeke peace and attonement with God and man, but we muſt enſue and follow it. It is not enough for vs not to walke in the counſell of the ſcorner and wicked perſons, or not to ſtand in the way of ſinners, but

We muſt ſeeke to keepe the fauour of God.

It is not enough to forſake ſin, but we muſt cleaue vnto righteouſneſſe. Pſa. 1. 1, &c.

but wee muſt delight in the Law of the Lord, and that not for a time, and then to returne to our vomit and vanitie againe, according to the courſe of the world, who thinketh it enough to ceaſe from euill for a time, and to ſerue the Lord at ſeaſons ordinarie, but we muſt exerciſe our ſelues in his word, and that continually day and night: and we muſt gird vp the loines of our mindes, and be ſober, and truſt perfectly on that grace that is brought vnto vs in the reuelation of Chriſt Ieſus as obedient children, Pſal. 1. 2.
not faſhioning our ſelues vnto the former lacts of ignorance, but as he which hath called vs is holy, ſo let vs be holy, in all manner of conuerſation, pleaſing God, not making our boaſt of our owne hearts deſire, as the couetous, who bleſſeth himſelfe in his own wealth and proſperitie, and contemneth the Lord, grounding the foundation of our hope vpon vaine things, whereby oftentimes wee are ſtirred vp to execute things offenſiue vnto God, which yet may carrie colour of warrant by the Law of man, wherein the inward affections of the heart appeare not onely not mortified, but rather reuiued to ſinne. If we duly looke into our deſires, wee may finde out few or none that truly tend to that mortification which is required, but rather to the aduancing of the pride of our fleſh, againſt the humilitie of the Spirit. Let none thinke it irkeſome or tedious to learne this, that the

Things may offend God which carrie colour to be lawfull.

firſt

The firſt ſtep to become a godly man.

Mat. 16. 24
Mat. 8. 34.

Luke 9. 23.

We muſt forſake our ſelues,

firſt ſtep to the perfection of a godly man, is to deny himſelfe: which denyall, is keeping vnder of all the corrupt motions which rile in our ſelues, and couet to breake forth in action contrary to that which our GOD hath commanded: & if that be hard to performe, that which is further required is more hard, and they are the words of Chriſt himſelfe: If any man (ſayth hee) will follow mee, let him forſake himſelfe, and yet that not enough, Let him take vp his croſſe and follow mee. And in another place, If any man will come after me, let him deny himſelfe, and take vp his croſſe daily and follow mee. Wee are commanded to forſake our ſelues, & to deny our ſelues: wherein we may ſee the great neceſſity of this mortification, and how ſeuerely it is enioyned vs. If wee forſake our ſelues, whither ſhall wee flie, to leaue our ſelues? we muſt vnderſtand, that wee, as long as wee are in the body, are at home in the fleſh, where many corruptions lurke: and therefore if wee will forſake our ſelues, we muſt ſuppreſſe the euils of our ſelues, and by the ſpirit aſcend vp from our carnall habitation, and dwell with the Lord in continuall contemplation of his will, in a daily deſire to be with him: thus alſo muſt wee denie our ſelues: for when the motions of the fleſh doe as it were entreate the minde and ſoule to conſent vnto that which is vnlawfull, we muſt preſently checke our

ſelues

selues, and in an inward godly answer repell the proud desires of the flesh, which sauour not the things that appertaine vnto life, but vnto death, and therefore necessary to be denyed. Thus if wee carry our affections within the compasse of the Lords good pleasure, wee shall then easily attayne vnto the other part, namely to take vp the crosse, that is, accept willingly the miseries, troubles, afflictions and persecutions which may happen vnto vs: but so long as wee are carried away with the allurings of the world and the flesh, wee shall say as Peter sayd vnto his Master (sauouring of the flesh and not of the Spirit) Saue thy selfe, goe not to Ierusalem to fall into trouble: so shall we alwayes couet pleasing things, but perillous things, as riches, preferment, honor, ease, idlenesse, negligence in our calling, excesse in buildings, superfluous diet, foolish attire, and what euill accompanieth not this?

We must denie the desires of the flesh.

How dangerous it is to please the flesh.

It is thought an easie fault, nay, no fault to be enuious, to be a glutton, to be drunken, to be a blasphemer, to receiue rewards against iustice, to be partiall in iudgement, if it leane but a little awry, and especially if it be not seene of men.

Many grosse faults are thought no faults.

But this libertie of the flesh will be one day restrained, and Gods mercy detained from such Libertines, who although they cannot, nor will forsake or deny themselues as yet, it may please

God to rowse them out of their forgetfulnes, and strike their hearts with such a feeling of his displeasure, that they may cast off their affections of the flesh, and measure all these thoughts, words, and works by the spirit: and therefore it is good to pray vnto the Lord for his assistance therein, knowing this, that hee that cannot forsake himselfe, and denie himselfe, howsoeuer hee flattereth his owne security and integritie, wherein hee foolishly perswadeth himselfe that hee followeth Christ, hee is farre from Christ, and surely he will say vnto him in the last day, I know thee not. It is not the buying of a Farme, the proouing of oxen, nor the marriage of a wife, that can excuse vs, continuing in the flesh and fleshly desires.

Prayer necessarie to mortification.

No excuse will serue.

The obseruation of the letter of the Law excuseth not.

It is not enough to obserue the letter of the Law, for then we may still continue man-slayers in wrath towards our brethren, wee may commit adulterie by lusting, we may sinne in our communication, exceeding yea and nay. And therefore must wee abstaine from all apparance of euill, and in all puritie, both of soule, minde and body, through the power and strength of the spirit of God, endeuour continually to forsake and denie our selues, being made free from sinne. Let vs become the seruants of righteousnesse, and let vs giue all our members instruments of righteousnesse in holinesse and pureuesse. When wee were in the flesh, sinne had power in our

1. Thessal. 5. 22.

Rom. 6. 18, 19.

our members, bringing forth fruits vnto death: but now being deliuered from ſinne, wee muſt ſerue the Lord in newneſſe of the Spirit, and not in our old conuerſation. There dwelleth no good thing in our fleſh, for wee may feele continuall rebellions therein, which repugne the law of the ſpirit: which law giueth ſtrict commandement againſt the affections of the fleſh, and would haue all the corrupt motions thereof to be vtterly denyed. And therefore let vs fight manfully againſt all manner of euils, in what degree ſoeuer they riſe againſt the ſpirit. Rom 7.5,6

No good dwelleth in our fleſh.

We muſt carefully watch the doores of our hearts, with the weapons of the Spirit, leſt that ſinne creepe into our inward parts, which obtaining the conſent of our mindes, yea but a little, it will take ſuch aduantage by pleading poſſeſſion, that it will be hard to remoue it. And therefore let vs preuent the entrie of ſinne, by mortifying the deedes of the fleſh, ſo ſhall it neuer beare fruit in vs to death. And ſurely if the ſpirit that raiſed vp Chriſt, dwell in vs, our mortal bodies ſhall be quickned by the ſame ſpirit: and ſo quickned, that it ſhall bring forth the fruits of true mortification in vs. And then ſhall we be knowne to be the Sons of God, euen by the badge of denying our ſelues. Rom. 1.15.

We muſt be watchfull againſt ſin.

How wee may bee knowne to be the ſons of God.

Let vs pray therefore vnto the Lord, that he will ſanctifie vs wholy, that is, will make our whole Lumpe holy, the Rom. 12.16

roote and the branches holy. If our hearts be pure, all our actions will likewiſe be pure. Wee muſt hunger and thirſt for righteouſneſſe, if wee will bee bleſſed with the righteous. Wee muſt runne the race of the godly, if wee will receiue the reward with the godly: Wee muſt ſubdue our enemies, and conquer our corrupt motions, as doe the godly, if wee will be crowned with the godly. Wee muſt haue our hearts, hands, and all the parts of our bodies knit together in one conſent, to the true forſaking and denying of our ſelues. The inward ſhew and outward affections muſt concurre in the ſame: ſo ſhall wee be both outwardly approued, and inwardly aſſured, that we haue the ſpirit of truth, and ſo conſequently that wee are the Lords, who will alwayes attend our ſafetie, if wee thus carry our ſelues before him.

The inward affections & outward actions muſt concurre.

Reade the 15. Pſalme, learne it, and haue it in thy heart, and obſerue it in thy proceedings, and it ſhall teach thee what it is that is required of thee to become a fit man to enter into the kingdome of God.

The prayer for mortification.

O Righteous God, and mercifull Father, who art ſo pure and clean, that there is no euill dwelleth with thee, no corruption reſteth in thy ſight: but he that walketh vprigh-

ly,

ly, hee that worketh righteouſneſſe and ſpeaketh the truth from his heart, hee is accepted with thee, ſuch a one thou louest, ſuth a one thou rectifiest, and ſuch a one ſhall reſt in thy holy hill. But on the contrary, hee that walketh after his owne hearts deſires, he that yeelds eth vnto the corrupt motions of fleſh and blond, and cloaketh iniquitie vnder the ſhew of godlineſſe: ſuch a one doeſt thou hate, ſuch a one doth thy ſoule abhorre, and ſuch a one ſhall not come neere thee: he may pray, and ſhall not be heard, he may cry and call, but thou wilt not helpe him. Wherefore my good God, ſith there is required in all men, the ſincerities and true inward zeale of the ſoule, and an abſolute killing of the motions of the fleſh, and mortifying of all fleſhly affections, look fauourably vpon me, in whom do dwell an innumerable troope of fooliſh fantaſies and heape of ſinfull affections. I finde and feele, that though many times to will be preſent with mee, yet to performe is not in my power: ſinne doth preuaile, and death, through ſinne, ſwalloweth mee vp: ſo that I reſt in darkeneſſe of ſinne, and that by giuing ſcope vnto mine owne peruerſe will. And ſo long, good Father, as I dwell in this houſe of fleſh and blond, detayned downward with the pleaſing and enticing things thereof, I cannot maſter my corrupt deſires, I cannot bridle mine affections: but in ſtead of true mortifi-

cation, I breake out into ſuch outrage, by conſent of all my members, that my affections extend, from conceiuing euil, to performing of euill, from deſiring to ſinne, to commit ſinne, euen with greedineſſe. And yet ſuch is my miſerable eſtate, being thus in my ſelfe, that fleſh and bloud flattereth it ſelfe, and concludeth, that whatſoeuer I purpoſe in an euill deſire, ſo that it breake not forth into open groſſe wickednes, that I am holy enough, and that I am as ſincere as is requiſite, and that I ſtand too fearefull of thy iudgements, when thou knoweſt, that all and euery the leaſt conceit of ſinne, breaking into action, in what couert ſoeuer, or meane degree ſoeuer, it by and by endangereth my ſoule, and deſerueth ſudden iudgement. And therefore let it pleaſe thee, that as thy deere Sonne, through thy ſurpaſſing loue, hath reconciled all ſuch vnto thy fauour againe as are truly penitent: ſo let thy holy Spirit continually worke to the taming of mine vnbridled fleſh, and let mee, by the ſame Spirit, neuer leaue more and more to ſeeke and endeuour to ſubdue my groſſe affections, vntill I come to a true and abſolute mortification of all the euils that riſe vp in me: ſo ſhall I deny and forſake my ſelfe and follow thee: ſo ſhall I leaue my ſelfe and come vnto thee: I ſhall hate my ſelfe and loue thee: I ſhall conquer my ſelfe and ſerue thee.

Good Father, thou ſeeſt that I am moſt

moſt weake: and without the continuall working of thy grace, I cannot in any meaſure ſuppreſſe my deſires, but rather they the more ſtrongly riſe in mee: I cannot deny my ſelfe, but rather I deny the working of grace in mee: I doe not onely, not mortifie my ſinnes, but ſinne rather reuiueth and becommeth ſtrong in mee, inſomuch as it bringeth foorth fruit, not vnto life, but vnto death. Therefore I beſeech thee ſanctifie mee that I defile not my ſelfe with the filthineſſe of the fleſh, or fleſhly things, howſoeuer they ſeeme to pleaſe mee. Let mee not be deceiued with the pleaſing iudgement of worldly men, who affirme ſinne to be no ſinne, darkneſſe to be light, and light darkneſſe, Atheiſme to be religion, and ſanctitie to be ſinne: couetouſneſſe to bee good husbandrie, and charitie to bee follie: hatred and reuenge to be manhood, and loue to be cowardlie: ſwearing to be courage, and meekeneſſe to bee mainneſſe: pride to be decencie, and comelineſſe to bee beaſtly. O good Father, many are the enormities that riſe vp in vs, and deſerued not onely as things tolerable, but as things laudable. O mortifie therefore, mortifie theſe euils, let vs no longer bee beſotted with the filthie fathions of the corrupt world, extinguiſh the flames of carnall deſires, repreſſe the raging luſts of the fleſh, and grant that wee may ſhunne, and with due watchfulneſſe auoide all things

that haue but the apparance of euill: that being thus inwardly ſubdued, I may make outward profeſſion, that whatſoeuer I doe, it may be ſimply grounded vpon the truth of a good conſcience, in ſingleneſſe of the Spirit, in newneſſe of life. And let me ſtill retaine this in memorie, that I cannot follow mine owne will and thy word. I may not impart mine affections to the deeds of the fleſh, and the workes of the ſpirit. I cannot walke in darkneſſe and light, the way of death and the way of life, I cannot ſerue thee and ſinne: direct mee therefore, good Father, direct me in my whole life, and ſeparate mee from the world and worldly things, and let mee dwel with thee in all godly meditations and contemplations, and let mee vſe the things in this world, as if I vſed them not, let me liue in this life as if I were dead to ſin: and being thus truly mortified in the body, and quickened in the ſpirit, let me looke in continuall watchfulneſſe, for the diſſolution of this my mortal body, that my ſoule may aſcend, and in the end, both in ſoule and body, I may for euermore enioy the eternall ioy of heauen. Amen.

O Lord increaſe our faith.

A ſhort praier for mortification.

O My Lord mightie and mercifull, who didſt create man in the beginning ſimple, ſincere, pure, and without

without ſinne, in which his innocencie hee then repreſented thine owne image, which was pure and without ſpot of ſinne. And yet ſuch was man, that he fel from thee by diſobedience, whereby hee corrupted his wayes, and became farre vnlike vnto thee, defiled with all vanities, wherein alas, we all of vs wallow, the moſt with greedineſſe, and all of ouermuch neglect of our duties: wherefore moſt deare Father in Jeſus Chriſt, create in vs new thoughts, new affections, and new wills, ſhape in vs true obedience, that we all may mortifie and kill all ſinne, and vaine inclinations, which in vs riſe vp againſt thee. Let ſinne no longer beare rule in vs: but let thy grace more and more abound, that all that we doe, thinke, or ſpeake, may be ſauoring of our godly deſires of heauen and heauenly things. And let all earthly and carnall delights become of no price in our hearts, that ſo wee may be approued, not onely before men, to bee as wee ought, but of thee, to be as thou requireſt, in Chriſt Jeſu our Lord. Amen.

O Lord increaſe our faith.

A motion to prayer, tending to the obtaining of the kingdome of God.

IT hath pleaſed Almighty GOD in great meaſure of mercie to call vs home vnto him, to confeſſe our ſins,

which although they bee great and many, yet through the abundance of his loue, he hath taken them away through the merits of his Sonne: and onely craueth this, that wee will forsake our selues, and follow him: wherein we are mooued to seeke the Lord our God, and to frame our selues vnto that course that may bring vs wholly vnto him. being the fountaine of all goodnesse, which wee can receiue either in soule or bodie.

And forasmuch as hee saw the corruptions of our hearts to be such as they brought forth oftentimes peruerse and contrary desires, tending most especially to worldly and fleshly things, he in fauour directed vs especially what to crane at his hands, namely, To seeke the Kingdome of God, and the riches and righteousnesse thereof: and then all things necessary both to bodie and soule shalbe administred vnto vs. Insomuch as it appeareth that the foundation of all our petitions tending to bodily reliefe, must be builded, not vpon our owne rash conceits, as to aske what our naturall disposition will leade vs vnto: but to seek the word of God, the knowledge of Christ: and the things of the body being of small moment, shall be cast vpon vs, by the louing prouidence of our good GOD. Although indeed Rom. 14. 17 the kingdome of GOD be not meat and drinke, it consisteth not in the outward man, as in promotion, in riches,

in

in beautie, in honour, in health, in friends, nor in whatſoeuer pleaſures of fleſh and blood, ne not in ceremonies and traditions, inuented by man: not in the outward word, neither in whatſoeuer is ſeene with the eternall eie: but it conſiſteth in ſpirituall faſting, taſte, and vſe, in the ſincere and pure knowledge, exerciſe, & comfort of the Goſpell of Jeſus Chriſt, performing the will of God heere in earth. Whereu the kingdome of God conſiſteth.

And heerein it is required, that wee be poore in ſpirit, to hunger and thirſt for righteouſneſſe, to bee meeke, to bee mercifull, to be pure in heart, & gladly ſuffer perſecution for righteouſnes ſake. Wee muſt be louing, liberall, pittifull, patient in troubles, and in all things we muſt frame and conforme our words, workes and thoughts, to doe the will of our heauenly father. Matth. 5. 3. 4, 5, 6.

To him wee muſt fall downe to bee ſtrengthened in faith, without which wee cannot attaine this kingdome, the liuely and effectuall word: which that it may bee purely preached, without fraud, deliuered without vaine glorie, receiued and practiſed without falſering or feare, wee muſt pray vnto our God, who hath promiſed and will performe, to ſend vs his ayde, to keepe vs vpright in this glorious path to eternall life. And we muſt pray vnto him, that he will make our vnderſtanding capable of the truth of his will, and what hee requireth at our hands in ſeeking We muſt pray for the free paſſage of the Goſpell.

of

of this his Kingdome, that hee will frame our liues in all ſimplicity of faith, ſubmitting our ſelues vnto his Word, caſting downe our owne imaginations, and euery proud conceit of our ſelues: that through meeknesſe in true knowledge and obedience, wee may be made euer meet partakers of the euerlaſting kingdome of God.

Hauing obtained this ſpirituall feeling of the will of God in his word, and being ſealed vp through faith in a longing deſire of all Spirituall perfection, let vs proceed to the execution of our callings, which may anſwer the commandement of GOD herein. Let vs continually ſeeke new and daily means by hearing the word preached, by ſtirring vp one another, and by giuing ſacred examples of vertue and godlineſſe, that our callings may be made ſure, to bee founded and eſtabliſhed in this kingdome.

Then may wee freely approach vnto our God, and hee will receiue vs: wee may call on him, and he will heare vs: we may begge of him, and hee will giue vs all things neceſſarie for bodie and ſoule. Hee is our Almighty King, and he will defend vs: hee is our mercifull God, and he will releeue vs: and hee is our mercifull Father, and he will feed vs, clothe vs, and teach vs: and at laſt he will crowne vs with the glory of his Sonne, he will make vs as the Saints in heauen, and wee ſhall receiue the

inheritance

inheritance of euerlaſting bliſſe. And therefore let vs ſeeke and pray vnto him, that wee may obtaine this principall and chiefe foundation of all true comforts in this life, the kingdome of his ſonne Chriſt Ieſus.

The prayer for the kingdome of God.

O Moſt gracious God and louing Father, it hath pleaſed thee to command vs, firſt, and before all things, to ſeeke thy kingdome, and the riches and righteouſneſſe thereof, with promiſe, that then all things neceſſarie for body and ſoule ſhall bee giuen vs: wherefore (good Father) ſith that our vnableneſſe is ſuch, that wee cannot attayne vnto this high matter of our ſelues, vouchſafe to prepare our hearts, that at this time and alwayes wee may aboue all things hunger and thirſt for this righteouſneſſe, the abſolute meane of our true comfort: without which all our comfort is but care: our wiſedome but foolithneſſe: our glorie but ſhame: our riches but pouerty: our godlineſſe but impiety: and all our prayers ſinne. Wherefore (good Father) I humbly pray thee, in the behalfe of all thy children, that thou wilt powre into our hearts a godlie conſideration of our imperfections, not being endued with this integritie: that we may ſee our pouerty,

uerty and nakednesse, not being enriched, and clothed with this riches, and weedes of sanctitie: that wee may feele how ready wee are to pine for want of this food of our soules, thy sacred word, the glorious Gospell of Christ, wherein consisteth this Heauenly Kingdome, which Kingdome, O Lord, teach vs to finde.

Endue vs with thy holy spirit: powre into our hearts that sacred gift which thou hast left for our comfort, to leade vs vnto this kingdome, that may direct vs in all truth, that may manifest to vs the knowledge and exercise of thy word, wherein resteth that spirituall happinesse, which heere by faith wee see as a shadow farre off, which one day shalbe manifest to our absolute ioy and saluation.

In the meane time, good Father, sanctifie our hearts with heauenly contemplations and sanctified meditations, that our ioy which now is but in part, may be daily enlarged through the holy fruites of loue to thy Law, faith in thy promises, and of hope that our ioy shall bee full at the appearance of thy Sonne. So shall the kingdome of thy Sonne appeare in vs, and wee which wander in the darkenesse of this polluted world, shall appeare manifestly to be the heires of thy kingdome, through faith testified by the fruits of a sanctified life.

And to the end, good Father, that thy kingdome

kingdome may daily more and more appeare and increaſe, grant free and comfortable paſſage to thy Word and Goſpell of Chriſt, that it may be plainly, purely, and plentifully preached: and vouchſafe to increaſe the number of the Labourers in this Worke, who may faithfully and diligently worke therein: that through the ſame, thy people, which now lie in darkeneſſe, may be enlightned: that ſuch as are farre off may come neere: and they that are without, at thy good pleaſure may be brought into this Kingdome: that wee may all put on that ſanctified garment of a new life, and ſincere converſation, which may appeare vs to be thy children, and citizens of thy kingdome: and that as becommeth thy ſonnes, wee may be reformed in our liues.

Giue vs thine holy Spirit, that wee may beleeue thy Word, and thereby ſo direct our liues, that wee in all vertuouſneſſe and godlineſſe of converſation may finiſh our courſe vpon earth: and afterward liue with thy Son in eternall bliſſe. And ſeeing Thy Kingdome is not meat and drinke, neither conſiſteth in ceremonies and traditions deuiſed by man, neither commeth it with obſeruations, neither is it in word, but in righteouſneſſe, and peace, and ioy in the holy Ghoſt, and in power: Grant that wee all may be truly regenerate and borne anew by the holy Spirit, and may no longer ſpend the dayes of our liues in the luſts of the fleſh, in the vanities

vanities of the minde, and in pride of life. But may eleuate and raiſe vpward all our affections, euen to thy holy hill, from whence commeth the life wherein wee liue, the helpe whereby wee ſtand, and the power whereby wee are defended. And be thou preſent (good Father) in all readineſſe to ſuppoꝛt vs being weake, to releeue vs being poore, and to traine vs vp in all heauenly knowledge, being altogether ignorant.

And let euerie of thy children that thirſt after that righteouſneſſe, be filled with all good things within and without, that we may goe forward in daily exerciſe of pietie and godlineſſe, in knowledge, in faith, in loue, in hope, and in true zeale, that we may liue within the compaſſe of thy fatherly protection, die in thy loue, and be in the end crowned with the glorious merits of thy Sonne in heauen. Amen.

O Lord increaſe our faith.

A ſhort prayer for the obtaining of the kingdome of God.

O My Father, mercifull and euerlaſting, be mercifull vnto vs, and giue vnto vs a feeling of thy bleſſed will, open vnto vs the way of true knowledge, prepare our ſteps to walke aright,

aright, that in al the courſe of our liues, wee may be guided aright, and ſauour more of heauenly then of earthly things: and let our whole delight be to meditate righteouſnes: let vs embrace equity, and execute Iuſtice, let vs abound in loue, mercy, ſanctitie, and true holines, and furniſh vs largely with all ſpirituall graces, whereby wee may continually ſeeke thine euerlaſting kingdome, and practiſe the righteouſneſſe thereof for euermore: illuminate our vnderſtandings by thy Spirit, and let thy word be our whole comfort, and the vſe thereof our continuall delight. And abandon from our thoughts, all ſuperfluous cares of worldly things, that wee may ſhew our ſelues, by a continuall holy meditation of thee and of the things aboue, and may vſe the things of this life, as if wee vſed them not, knowing this, and aſſuring our ſelues by thy promiſes, that if wee ſeeke and couet to haue our converſation on things ſpirituall, all carnall things expedient ſhall be giuen vs by thee, to whom bee praiſe for euer.
Amen.

℣ Lord increaſe our faith.

A moſt neceſſarie motion to a Prayer, tending to the comfort and preſeruation of the Church of Chriſt, worthy to be duly conſidered in theſe daies.

THere is none ſo ignorant but well knoweth, and is fully ſatisfied, that our good God by the operation of the ſpirit through the preaching of his word, hath gathered together a great multitude of people out of all parts of the world, whom hee hath endued with the knowledge of himſelfe, and whom hee hath choſen ſincerely to ſerue him, to call on his holy name, and to celebrate his prayſe in this world: which company of people, though farre and neere ſcattered, hee hath ſo united and knit together in one faith, in one baptiſme, and in one ſincere courſe of doctrine, taught and left vnto vs by Chriſt our Sauiour, that hee our Sauiour diſdaineth not to call them his Church in whom he will be ſerued, and in whoſe hearts and ſoules hee vouchſafeth to dwell, euen by his holy ſpirit: he diſdaineth not to accept this Church as his ſpouſe and wife, affording himſelfe to be her husband: he is the head, and this faithfull company the members:

How the whole ſtrength is knit together though the members bee ſcattered.

bers: this Church of GOD is holy, it is ſanctified in Chriſt Jeſus, and euerie member thereof is a Saint by calling. Whoſoeuer is of this fellowſhip and company, and is truly ioyned vnto that head Chriſt Jeſus, is ſo ſeparated from the wicked, that hee liueth in Chriſt, and Chriſt in him. And forasmuch as, wee all know that Chriſt our Sauiour, when he came in the fleſh, and being preſent in the world, though hee were Lord of all, became as a ſeruant, humbling himſelfe, and was of no reputation among men, but was ſcorned, derided, whipped, ſpit at, and in moſt baſe manner abuſed, and at laſt he was crucified: yet was hee pure, innocent, ſtedfaſt, patient, faithfull, and did loue his enemies, and prayed for them. All this he did, and ſuffered, to the end that this Church, and euery member thereof, ſhould learne of this their head, and be guided by this their huſband, how and in what courſe to carry themſelues in this preſent world.

Eph. 5. 22. 2. Cor. 11. 2. Reu. 21. 29. Epheſ. 1. 3. Col. 5. 24. 1. Cor. 1. 2. Euery member of the Church is ioyned vnto Chriſt. Matt. 28. 18 Col. 2. 13.

And for that man, of himſelfe, is ignorant and weake, hee hath left his owne example for his children to follow, and his ſpirit to guide this his Church, that it ſtep not aſide to an vnknowne huſband, but that in all obedience, they ſhould performe what he commandeth, and carefully auoyde what hee forbiddeth.

The ſpirit of God dwelleth in his Church.

Chriſt being now aſcended, and ſitting in the heauens at the right hand of

of his Father, hath left vs his Church as his image, here in earth to be scorned, scoffed, whipped, afflicted, persecuted, and euen massacred, murthered and spoiled by the enemies of his crosse. And euery member of his Church must lay downe his account before hand, and reckon what it will cost him, and hee shall finde that it will amount vnto no lesse, than persecution, trouble, enemies, and euen death it selfe, if hee will truly follow his master Christ. And this portion is the very badge whereby his church and the true members thereof are knowne. It is the touchstone and triall of our professions. And to the end that wee may the more exactly follow him, he commandeth vs to forsake our selues, and to take vp his Crosse, and patiently abide and beare whatsoeuer triall shall be laid on vs by his enemies, who if they spared not him being the head, they will not forbeare the members: If they called him, euen our master, Beelzebub, what reproch will they not giue vs? If they crucified the Lord of glory, much more will they persecute his children.

The church must suffer persecution.

The lot of Gods children.

It appeared as soone as the Master was taken away, the seruants were despised: when the shepheard was gone, the sheepe wandred abroad, and all the children of God were tryed, some by mocking and scornings, some by bonds and imprisonment, some were hewen in peeces, some stoned, some were slaine with

with the ſword, ſome wandred vp and downe in sheepe ſkinnes, deſtitute of comfort, afflicted and tormented, ſome wandred in the mountaines and in the wilderneſſe, hiding themſelues in dens of the earth, and none eſcaped the hand of the enemie, and yet they were ſuch as the world was not worthy of. Heb. 11. 36, 37, 38. 2. Corin. 11. 24. 33.

Saint Paul the Apoſtle was mightily perſecuted of the Iewes after hee became a member of this Church. Peter and Iohn were alſo bitterly perſecuted. Steuen moſt miſerably handled, and at laſt ſtoned. All the Apoſtles and Diſciples of Chriſt were perſecuted, and hauocke was made of the Church of God, inſomuch as all ſuch as tooke on them the profeſſion of Chriſt, or had but the name of Chriſtians, were forced to taſte of the cup whereof their maſter tafted. And we that follow them in profeſſion, muſt be contented to follow them in troubles, to take vp his croſſe, and to beare what the world will lay vpon vs. There is no way to the kingdome of heauen, but by Chriſt, and there is no way to Chriſt, but by tribulation. Acts 4. 3. Acts 6. 12. Acts 7. 58. Acts 8. 13. Pſal. 11. 2.

The wicked doe continually ſeeke to oppreſſe ſuch as are true of heart, they make ſharpe their ſwords, they bend their bowes, and diſpoſe their arrowes in their ſtrings, couching to ſhoot at thoſe that feare God. The kings of the earth band themſelues, and the princes of the world aſſemble themſelues together Pſal. 2. 2.

gether against God and his Church. England, since it hath come to the taste of true Religion, hath tasted, how true it is that is said, Th t they that will liue vprightly, shall haue many that will rise vp against them. How hath the rage of Sathan appeared against vs, with bitter threats from Spaine, with excommunications and condemnations from Rome? how haue wee beene laboured to haue beene seduced by Priests and Seminaries, from our bounden loue and dutie, not onely towards her late Maiestie, and our present King, but towards our G D D: if cursings, if blessings, if dissuasions, or perswasions, if threats of hell, if promises of heauen, if throwing downe, or exalting high, if feare of fire and sword could haue preuailed, wee had fallen and forsaken God ere this day. How haue they sought the death and destruction of our late gracious Queene, and graue Counsellors, by enchantments, by magicke, by murther, and by all deuillish practises? Haue wee not beene enuironed by fleetes of fors at Sea? by armies of rebels by land, and endangered by hidden traitours at home? hath there yet any of their Conspiracies preuailed? hath not G D D stood in our defence? hath not our Christ, the head of our Church, stood in the gappe against their treacheries and conspiracies? and doth there not hereby appeare a church Militant, a Church still driuen to defend

The practise of enemies of the Church of God.

fend it selfe? and a church malignant, a Church fraught with malice against the truth? a Church offended, and a Church offending? a Church suffering, and a Church persecuting? and who doth not see how manifestly it appeareth, that our Church is that Church which resembleth our head Christ Jesus in suffering, and the other to bee the Church, resembling their Father the Deuill, by massacring and killing? who seeing his kingdome to be neere at an end, and noting how his Church, and the Reprobates company diminisheth, beginneth to enkindle the coles of dissention betweene Kings and Kingdomes, and stirreth vp traytours vnder colour of teachers, murtherers in the name of Catholikes, and Deuils vnder the habite of Religion, by whom the whole world is at this day set in a flame, and they labour by all meanes to peruert with the venome in their tailes, the consciences of all true Christians, and where they see they cannot preuaile by the truth, they seeke it by tyranny? In the place and stead of mercy, they vse massacres: in stead of peace, which the truth embraceth, they stir vp warres: and in stead of loue, (the badge of Christians) they execute all hatred, euen to bloud. If wee looke into late yeeres, wee shal finde in France, how thousands of the Church of God, haue beene murthered, some in their beds, some in the streets, some in the temple, some

A Church militant & a Church malignant.

some preaching, some praying, and whosoeuer was noted to serue GOD aright, was swallowed vp in this diuellish furie: and for that the more they striued to suppresse the truth, the more seeing it to preuaile, they by the instigation of the adulteresse of Rome, proceede on to new deuices, sparing neither old nor young, great nor small, but take all by the throat, euen their Kings, and with butcherly hands, defile their palaces with most cruell murther, killing euery innocent, euen such as can but name the Lord Christ, and him serue as their onely Redeemer in the lowest measure, doe they most cruelly cut off with vntimely death.

Is it not therefore high time for the poore Church of God, in regard of this bloudie worke of the Diuell, to powre forth continuall ardent prayers vnto our God for his present helpe in this trouble? And howsoeuer wee rest in great measure freed from massacres and open murthers heere in England, through the louing hand of our good God, yet are we not without continuall occasions, to moue vs to godly supplications, that God in his mercies will continue our fauourable God for euer, and that hee will bee still mindfull of vs, that wee fall not into our enemies hands, who (as wee see) practise by all kindes of policies to presse in vpon vs, to deale with vs as they haue dealt with other nations: nay, to make vs to be

England hath great cause to pray.

be no more a people. The remembrance of our little persecution, in the time of Queene Marie, may moone vs to due obedience vnto our GOD, who did speedily deliuer vs by the gracious hand of our late most sacred Queene Elizabeth, in whom, vnder our good God, we were for the space of foure and forty yeares compleat, so happily defended, that we haue had free scope to serue our God in truth: and the same God that raised her, and hath taken her away, hath most prouidently and louingly sent vs a King that maintaineth the same truth, whereas we see other nations to be so suppressed by the heauy hand of the wicked man, that none dare stand to professe God, but with present torture or feare of death.

The persecution in Queene Maries time a meane to pray now.

O let vs therefore be thankefull to our God for his helpe in all former dangers, and pray that wee may shew our selues as wise as Serpents, and as innocent as Doues; that wee may stand sound and vnblameable in our professions, in faith strong, in loue vnfained: and constantly persevering in this inuiolable truth, that the gates of hell, nor the tyrannie of the cruell man preuaile not against vs; that the fond and idle furie of that Romish Idoll terrifie vs not, whom together with his worshippers, our Al-sufficient God laugheth to scorne, who, as we see, and haue tasted, hath by his prouidence turned their practises to their owne perdition,

all their plots, snares and pits to catch themselues. Is not this marueilous in our eyes? But the truth is great, and it preuaileth.

Psal. 29. 2. It is the Lord that hath done this great thing: It is he that driueth back the heathen, and that planteth his Church: it is he that destroieth the aduersaries, and maketh his owne people to grow: it is hee that giueth strength vnto his people, and blesseth vs with peace. The enemies hope commeth to nought. Why then do the foolish heathen thus rage, why doe these peeuish people murmure against the Church of Christ in vaine? When their hope was to haue preuailed with their peeuishly termed Inuincible Armie, they stumbled and fell: the hand of the iust GOD was against them, and his mighty hand cast them into the bottome of the Sea, and with his power he confounded their deuice: and howsoeuer they seeme now to seeke peace, it is to be feared they continue malicious, and in a deepe desire to cut vs off, and to dispeople vs. Let vs not feare, but duly call vpon the name of God, our head and husband, and he will breake their bowes, hee will shiuer their speares in sunder, their owne sword shall pierce themselues, and their owne bullets shall cut themselues in peeces.

If God will that we suffer, let vs glorifie him therein. Let vs therfore continually fall down before him in prayer, and in due obedience vnto his word submit our selues vnto his wil, and if he wil that we suffer for

for his name and truths sake, let vs glorifie him in our sufferings, knowing this, that a crowne of life is layd vp in store for as many as take his yoake with patience, and faithfully endure vnto the end.

And if it please him, hee can make warres to cease from the one end of the world to the other: but if it be his pleasure to raise vp new euils against vs for our sinnes, let vs acknowledge his iudgements to be iust, and our deserts to be vile. And let vs serue him continually, without feare of them that can but kill the body, and cannot annoy the soule: then shall nothing separate vs from this our Christ, nor from the vnitie of his Church, neither tribulation, nor anguish, nor persecution, nor famin, nor nakednesse, nor perill of the sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any creature, neither Pope, Spaniard, Turke, nor Infidel, nothing shall separate vs from the loue of God, which is in Christ Iesus our Lord.

Let euerie member then of this true Church, with all power and diligence, endeuour to approue himselfe, by knowledge, by faith, by prayer, by humilitie, and patient abiding the Lords leasure in all things: so will our louing GOD keepe vs vnder the shadow of his wings, and preserue vs as the apple of

his eye, that we may grow vp and bring forth fruit a thouſand fold, to the glory of his name: and whether by life or by death hee hath decreed to glorifie vs, let vs take either in all godly obedience vnto his wil, and preſent our continuall prayers vnto his Maieſtie, for the comfort and preſeruation of the vniuerſall Church.

The Prayer for the Church of God, to be ſaid at all times, and eſpecially in dangers.

O Almighty God and euerliuing Father, who haſt vouchſafed to gather vnto thy ſelfe an holie company out of al nations of the world, whom thou haſt moſt gloriouſly entituled with the names of thy Church, thy ſpouſe, and thy members, and whom alſo thou teacheſt, loueſt, and feedeſt: whom alſo thou ſo tenderly conſidereſt, that howſoeuer the wicked, euen thine enemies, doe ſeeke to annoy it, thou ſo defendeſt, guardeſt, and bleſſeſt it, that no haire of the head, or the leaſt member thereof falleth, much leſſe any one of that company periſheth, or is trod downe without thy prouidence. Yet (good Father) ſuch is thy pleaſure, that while this company ſhall dwell in earthly veſſells, it is as a ſhip toſſed and troubled with the cruell ſtormes and dangerous

dangerous waues of the ſea, of continuall perſecutions, ſubiect to often aſſaults of the enemie, dashed ſometime againſt the ſword, ſometime beaten with ſlanders, backbitings, reproches, and ſometimes to beatings, buffetings, troſſings, and ſometimes to maſſacres, murthers, and moſt cruell death. It is neuer free from perill, it is alwaies and by all meanes tryed. There is no comfort, no ioy, no reſt, as long as it is in this life, but in hope, waiting patiently the comforts and conſolations in Heauen.

It continually depainteth out the ſufferings, the croſſes, and ignominious courſe which Chriſt himſelfe was forced to ſuffer heere in earth. Inſomuch as it is made knowne to by thy Church, by the continuall calamities which here in this life it endureth.

Good Father, thou ſeeſt how the heathen doe rage, and how the froward people of the earth do murmure againſt thee in thine owne members: how the Kings of the earth band themſelues, and the Princes aſſemble and conſult together againſt thee, thy Chriſt, and againſt his Church: but make thy people ſtrong in faith, that wee may breake their bands, and caſt their cords from vs: For ſaluation belongeth vnto thee, and thy bleſſing is vpon thy people. Thou ſeeſt (O Lord) thou ſeeſt how the wicked bend their bowes, and make ready their arrowes, that they may ſecretly ſhoot

at thy children, and to hit them that feare not. But thou righteous Lord loueſt righteouſneſſe, thy countenance doth behold the iuſt, and thine hand ſhall hold them vp. Withdraw not therefore thy tender mercies from thy Church: let thy mercie and thy truth alwayes preſerue it: for thou ſeeſt that innumerable troubles are raiſed againſt it, but ſend then thy light and thy truth, and let knowledge, faith, and true obedience in lowlineſſe and zeale, leade it, and by thy mighty hand preſerue it in thy holy mountaine, and let it alwayes reſt in thy Tabernacles: furniſh it with all ioy and gladnes, and girde it about with ſtrength. Let it through thee be able to thruſt backe her aduerſaries, and in thy name tread downe ſuch as riſe vp againſt her. Let thy Church continually ſing, The Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid? In the time of trouble and danger, hide thy people in thy tabernacle in the ſecret place of thy pauillion: hide them, O Lord, and let them vpon a ſure rocke, that when the wicked, euen their enemies and their foes come vpon them to deuoure them, let them ſtumble and fall. Be thou our ſtrength and ſhield, Thou giueſt ſtrength to thy people, and bleſſeſt them with peace. But good Father, thou ſeeſt that they furiouſly rage, and endeuour to ruſh in vpon thy ſanctuarie: they imagine miſ-

chiefe

thiefe againſt thy Church, and ſeeke by all meanes to deuoure thine inheritance: they lay ſnares, O Lord, to entrap thy ſpouſe, and to diſmember thy Chuſt: they take wicked counſell, and in deceit doe they worke all their deuices: they lay wait for the righteous company, and ſeeke to deſtroy them: but they ſhall not be deſtroyed in the perillous time: for thou Lord haſt promiſed to ſtand in the defence of thine owne people: thou haſt ſaued vs from our aduerſaries, and haſt put them to confuſion that hate thy people.

Vp Lord, and behold, how yet the enemie ſeeketh to deſtroy vs: O hide not thy face, forget not our miſerie and affliction: thou God, art the King of all the earth, thou raignest and rulest ouer all the heathen: therefore will we not feare. The Lord of hoſtes is with vs, the God of Iacob is our refuge, yea this God is our God for euer and euer: he is the guide of his Church, and he it is that will Come, and will not keepe ſilence, a fire ſhall deuoure before thee, ſo that thine enemies ſhall not be able to ſtand in thy preſence, they ſhall be ſcattered abroad and come to ſhame ſuddenly. Thou GOD haſt giuen a banner to them that feare thee, that it may be diſplayed in teſtimony of thy truth, that thy beloued, euen thy ſpouſe, may be deliuered, and that euery member of thy Church may dwell in thy Tabernacle for euer, and may reſt vnder the cou-

ring of thy wings, when the wicked ſhall fall and be vtterly diſcomforted. Oh how terrible art thou in thy worke? through the greatneſſe of thy power ſhall thine enemies be ſubiect vnto thee. And although thou ſuffereddſt the wicked to ride euen ouer our heads, although wee haue beene forced to paſſe through fire and water, yet haſt thou deliuered vs, and brought vs into a wealthy place, where thy Word and Goſpel, euen the truth of our ſaluation, is freely deliuered. Wherefore, O God, ariſe, let thine enemies be ſcattered: let them that hate thee, flie before thee: as the ſmoake vaniſheth, ſo let thine enemies be driuen backe: let them not come neere thy ſanctuary. As wax melteth before the fire, ſo let the enemies of thy Church periſh at thy preſence, and let thy people be glad: let thy congregations ſing and reioyce, let thy beloued leape for ioy. O ſend downe thy gracious raine vpon thine inheritance, refreſh the weary members of thy church: let them be recomforted: let the ſolitary poore man that thirſteth for thy ſauing health, be filled with the hid treaſures of thy loue. Deliuer the impriſoned, and let the children now in captiuitie be ſet free. Wound the heads of the obſtinate and ſtiffe-necked aduerſaries of thy Church, and bruiſe the hairie ſcalpes of ſuch as ſeeke to deſtroy thy people. Deſtroy the company of the ſpeare-men, and the multitude of the proud,

proud, whoſe hearts are lifted vp againſt thy people. Scatter thoſe idle and euill affected ones, whoſe delight is in warre: ſo ſhall all kingdomes of the earth ſeeke thee, and the nations diſperſed ſhall attend vnto thy voyce, and all ſuch as know thee, ſhall ſing forth thy praiſes, yea, they ſhall ſing vnto him that rideth vpon the high heauens, and aſcribe all power vnto thee our great God, our mighty King, our husband and head. O God of hoſtes, cauſe thy face to ſhine vpon vs, and we ſhall be ſaued.

O Lord increaſe our faith.

A prayer for the Church of Chriſt.

MOſt gracious God and louing Father in Jeſus Chriſt, looke in fauour vpon the eſtate of thy Church generally diſperſed through the whole world, and whom by the malice of Sathan, and the tyrannie of Antichriſt, thou ſeeſt continually aſſailed with many dangers: Bee thou therefore a caſtle and defence, a buckler and a rocke, ſtrong and forcible to withſtand the furie and force of all aduerſaries: and for the better comfort, endue it continually with faith vnfained, wherein it, and euery member therof, may ſafely runne and repaire vnder the ſhadow of thy wings, whenſoeuer perill appeareth. Graciouſly guide and

gouerne it, be preſent with it, and take the defence thereof into thine owne hands, to whom it ſpecially and alone belongeth, and let it hold on the true courſe of profeſſing and practiſing thy true religion, that the aduerſarie may haue no cauſe to condemne it, through ſinne, which howſoeuer it may ſeeme to dwell in the moſt godly, while wee liue here, yet let vs alwayes haue an eie and diligent watch ouer our thoughts, words, and actions, that our light may ſhine by thy glory, our good, and example of other, in peace and warre, in comfort and calamity, and not be diſmayed at the noiſe and report of the greateſt danger. Amen.

℣ Lord increaſe our faith.

A motion to Prayer, wherein the ſoule muſt arme it ſelfe againſt dangers of the time, in regard of falſe doctrine.

CHriſt foreſeeing in the dayes of his fleſh, that after his departure, his children ſhould bee in danger to bee ſeduced from his ſincere truth, by the miniſters of Sathan, falſe Prophets, and lying Teachers, hath very graciouſly giuen vs a forewarning to take heed of ſuch as enter in amongſt vs in ſheepes clothing, who are inwardly

wardly rauening wolues, who ſhould priuily bring in damnable heretics, euen denying the Lord who hath bought them, and who bring vpon themſelues ſwift damnation: yet many ſhall follow them, by whom the way of truth is euill ſpoken of. It was prophecied long agoe, That in the latter dayes (euen in the dayes wherein wee liue) ſhould riſe vp very dangerous doctrins, and Sathan ſhould transforme himſelfe into an Angell of Light: and falſe Apoſtles hauing put on the perſon (as it were) of Chriſt himſelfe and his Apoſtles, ſhould creepe into the hearts of Gods children, and ſo enchant them with their counterfet holineſſe, that many, through their hypocriſie, ſhould be deceiued: Many ſuch haue in our dayes riſen vp, and haue carried great ſhew of being the flock of Chriſt, but by their actions haue ſhewed themſelues very deuourers of the ſheepe of Chriſt, and haue ſought to ſuck the bloud of his Saints: of which kinde of deceiuers there are many kindes (and they moſt ſubtill and wilie in their generation) and therefore it behoueth the children of God, to be carefull, watchfull and obedient vnto the will and word of God, which is the line whereby wee muſt direct our courſe, to ſaile aright vnto the harbour of the heauenly truth. Wee muſt touch the Compaſſe of our hearts with the loadſtone of Truth, whereby wee ſhall be

2 Pet. 2. 1. Sathan and his miniſters change themſelues into Angels of Light.

There are many kinds of deceiuers

be able to cleuate all our affections vnto the heauenly day-ſtarre Chriſt Jeſus, that no counterfet ſtone of mans deceitfull opinion, ſhall draw vs from the courſe vnto our heauenly harbour, the kingdome of God, where wee ſhall enioy true and heauenly comforts, euen in this life.

Let vs therefore pray, that wee be not miſ-carried by the deceits of the wicked pilot Sathan, whoſe directions are meerely indirect, and whoſe ſailes are deceitfull, being glorious to the eye: and the barke wherein hee carrieth his vnhappy paſſengers, ſeeming to be a moſt ſecure cradle, gliding on without tempeſt or waue, vntill it come to the end of their race, where alas they fall into the gulfe of perpetuall perdition: ſuch a maſter is he, and ſuch mariners are his falſe prophets, that they delight fleſh and bloud, and all their courſe ſeemeth ſweet: but ſhort and ſowre merchandize they ſhall haue, that paſſe in the pinnace of his poyſoned errors.

Sathans barke deceitfull and a ſecure cradle.

Let vs therefore be watchfull, and flie his painted poyſon: for wee may be ſoone miſ carried, if wee enter but one ſteppe into this courſe. Let vs call to minde that Paul hath fore-warned vs of a very perillous gulfe, wherein without great watchfulneſſe and prayer, we may eaſily fall, and that is, into peruerſe opinions, drawne thereunto by ſuch as ſhould enter in euen amongſt our ſelues, yea of our ſelues, euen of the fel-

Acts 20. 29, 30.

low

low teachers in our congregations, that should speake peruerse things, yea, and draw disciples after them: the strength of whose inchantments wee haue seene, euen in our owne Church of England, whose peruerse doctrines might bee recited, but more fitly omitted: the Spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of error, and doctrines of deuils, which speake lies through hypocrisie, and haue their consciences burned with an hot iron. 1. Tim. 4. 1.

Let vs hearken vnto the word of the Lord, and embrace it: Therefore let vs couet in all obedience and meeknesse to be taught the truth, pray for vnderstanding and fulfilling of the same, that we may be able to discerne these false prophets and dreamers of dreams, of whom Moses also fore-warned the children of Israel, willing them not to hearken vnto the idle phantasies of men, who prophesie vnto vs lies, and teach vs vanitie, that speake the visions of their owne hearts, and that teach those things that they themselues haue inuented of their owne braines, and which they haue not learned out of the word of the Lord, and yet say, The Lord hath said it: being puffed vp, and yet know nothing, but doting about questions, and strife of words, whereof commeth enuy, strife, railings, euill surmisings, &c. and yet feare not, nor blush to make the Lord of heauen Deut. 13. 1. & verse 6. Ier. 23. 15. 1. Tim. 6. 4.

heauen the author of their lies and vanities: who being enemies of God, very traytours against his Crowne, Kingdome and Dignitie, sticke not to colour their deuilish practises, peruish opinions, and grosse errours, with the word of GOD, when indeed the word of GOD bewrayeth them, confuteth them and confoundeth them. Are not those false Apostles deceitfull workers (saith Paul) transforming themselues into the Ministers of Christ, and into his Apostles?

The impudencie of false Prophets.

2. Cor. 11. 13, 14, 15.

Such a strong deceiuer arose of late, euen yesterday, that hideous Hacket, stirred vp by Sathan, who was transformed into no lesse in arrogation of Title, than into Christ himselfe, hauing on a kinde of habit of holinesse, his heart fraught with a legion of Deuils, who powred out mightie blasphemies against God, high treasons against her late innocent Maiestie, and most detestable practises against his Countrey: and yet a Christ: nay, a curst & cairfe, in whom was performed the saying of Christ our Sauiour, that there should arise false Christs, that should shew such strength of errours, that if it were possible, the very Elect should be seduced by them. And surely it is dangerous for the weaker sort to touch them in discourses, in disputations, or any conference, vnlesse it please GOD to arme them strongly with the sword of the Spirit, that by the word of truth they

Hacket a counterfeit Christ.

It is dangerous to dispute with false Prophets.

mis

may be enabled to confound them in their arguments: for the very true Chriſtians Chriſtians may often fall through frailtie in ſome conceit of things euill, to be good, and good things, to be euill: and ſpecially when it ſhall carry colour of godlineſſe, to conceiue it ſo. And many times it falls out, that euill things carry colour to preach vnto vs good, as in the adherents of this wicked man, the two Gentlemen that were deceiued by him, and drawne to enter into an vnlawfull action: that that action carried colour of loue, in that they preached repentance vnto their country: it carried colour of Religion, in that they preached as meſſengers ſent from God. But ſee how all theſe gay ſhewes were mingled with miſchiefes, tending to ſtirre vp vproares and tumults among the people, and to raiſe an euill opinion and diſloyalty in the ſubiects towards her Maieſtie: and moreouer, it tendeth to enuy and wicked zeale, to bring magiſtrates into contempt. All which preach vnto vs, that it is time for all eſtates to look about them, to be watchfull, and to be ready to ſtand in the day of triall: for theſe are perſecutions raiſed againſt the higheſt, euen by ſuch as are with vs in ſome outward ſhews, but not of vs, as the iſſue of their works declare: but in my poore opinion, this their preaching publiſheth to vs Gods diſpleaſure, for ouermuch ſecuritie. If they being falſe Prophets preach vnto vs

fall into errours.

vs repentance, it is time for the true Miniſters of God to crie out for repentance: for God many wayes preacheth vnto vs repentance and amendment of life. And becauſe the deuill to an euill purpoſe preacheth that which may admoniſh vs, let vs vſe the meanes to learne how to amend what is to bee amended: ſo ſhall we tread him and his purpoſes vnder our feet, and GOD himſelfe will ſend Preachers to publiſh his pleaſure, and to declare his truth with warrant of his word, whoſe exhortations ſhall not be by deceit, nor by vncleanneſſe, nor by guile, but as they were allowed of GOD, and to whom the Goſpell being committed, they ſhall ſpeake, not as they that pleaſe men, but God, which ſhall approue their hearts. By whoſe doctrine alſo wee ſhall bee able to finde out all the falſe prophets that endeuour to miſcarrie vs. The apteſt meane to bring men into the captiuitie of errours, and erroneous teachers, is ignorance of the Word, which would GOD it were meerely banished the Church of GOD, that through knowledge wee might wade in the true word, and by the ſame diſtinguiſh and cull out the poyſon of all peruerſe teachers, and caſt it in the fire of vtter oblivion: that the hearts of true Chriſtians might be comforted, and all the congregation of GOD knit together in loue: and that all the Miniſters of God might proceed in one rule, and might

Ignorance the mother of errours.

Coloſſ. 2. 2.

might all minde one thing in the Lord: that nothing be done of contention or vaine-glorie, but that in meekeneſſe of minde euery man eſteeme other better than himſelfe. What moued thoſe two gentlemen, Ardington and Coppinger, to runne that courſe, but vain-glorie and ignorance of the Lord, without the knowledge whereof, the intricate and hidden ſubtilty of that wicked monſter Hacket, could not be deſcried, who bewitched them with forgetfulneſſe of their duties to God, and their moſt gracious Queene: for that they ſearched not the counſell of GOD, neither builded their proceeding vpon his Word; but pricked on by the ſting of ſingularitie and vain-glorie, brake out into deſperate and irreligious tearmes, laying open, as it were before all the world their own corruptions, and the deuilliſh affections of that wicked man, that counterfeit Chriſt, that forged King, who was deſeruedly crowned with a halter in Cheap, according to that word of Paul, That the end of theſe men ſhall bee according to their workes. Phil. 2. The end of Hacket that counterfet Chriſt. 2. Cor. 11. 15.

It is time for the children of God to take warning and be watchfull, conſidering theſe dangerous times, where ſwarmes of falſe prophets doe euerie where flie to and fro to diſquiet the godlie, as Papiſts, Brownists, Anabaptiſts, the Familie of luſt and lewdneſſe, tearmed the Familie of loue, and many other dangerous Sects, who ſeeke

seeke to quench the ardent zeale of sincere Christianity, striuing about words which is to no profit, but to the peruerting of the hearers. But let vs pray that our Ministery may shew it selfe approued vnto GOD, and that our Ministers need not to be ashamed, but may diuide the word of truth aright, that they may stay prophane and vaine babblings, which increase to more vngodlinesse: And that they may keepe the patterne of the wholsome word which they haue learned in faith, and which they may teach in loue in Christ Iesus. For such is the subtility of this wicked worke-master, who hath sent foorth their hellish haruest men: some one of their his subtill Sects in that shew moueth, and as it were, matcheth euery godly endeuour and sincere course that the children of GOD doe practise indeed, onely to impaire the credit of a right Christian life in Gods sincere children, by the opposition of science, falsly so called.

2. Tim. 2. 25

1. Tim. 6. 25

We know that it is the duty of euery childe of GOD, to doe good workes to approue his faith, by which faith he is iustified: and wee see that the deuill hath stirred vp a doctrine of workes, that by them men are iustified, and therefore such as stand vpon their owne iustification, carry themselues in their answerable in morall sincerities to the most godly: when yet they hang in the Spiders web of sinne, because they imagine

gine that God will thanke them, Becauſe they doe that which hee hath commanded them: and yet by the mouth of GOD himſelfe they are condemned for vnprofitable ſeruants. Luke 17.9, 10.

Wee know that true Chriſtians doe thirſt after the word, and deſire to be fed with the food of the Goſpel. And therefore deſire to repaire vnto Sermons, and to be ſtudious in the word. And we may ſee how the Deuill prouideth to blemiſh this Chriſtian vertue, by ſtirring vp euen of his wicked miniſters to performe the ſame, as did the ſoothſayers of Pharaoh, and at length to breake out into groſſe and moſt palpable euils, to the end that the fall of them that ſtood not, ſhould blemiſh the zeale of the right godly affected.

Againe, wee know that it is the dutie of Chriſtians to ſhunne ſwearing and blaſphemie, to giue continuall thankes for Gods benefits, to inſtruct their families, and to pray for and with them. And wee ſee that the Deuill hauing emulation hereat, endeauoureth either to draw ſuch as exerciſe this ſincere courſe of life into ſome action to diſcredit their profeſſion, or elſe ſtirreth vp ſome counterfeit of his, in ſome ſhew, to performe this integritie, that at the laſt by ſome notable fall, he may bring all other ſincere profeſſors into ignominie. Therefore brethren, ſtand faſt, and keepe the Inſtructions which yee haue beene taught, either by words or by the exam- 2. Theſſal. 2.15.

ples

The Deuill practiſeth to blemiſh the Preachers of the word.

ples of the Apoſtles. For aboue the reſt of his dangerous practiſes, marke how hee endeuoureth to blemiſh the profeſſion of the Goſpell, euen to the Miniſterie, and in the ſound Preachers of the Word, by drawing them into ſome groſſe euill or other, to the end that hee may bring all the godlie and zealous workmen of the Lord into contempt, blinding the eies of the world, and thereby raiſeth a falſe opinion of the very ſacred truth.

By this we ſee, that euen now is come the time of triall, and now it will be found out who are Gods children in ſhew, and who in deed: it will appeare who will continue vnto the end: for if we giue conſent to ſtrange doctrine, to new deuices, to falſe and counterfeit wayes, whereunto we are daily mooued, then ſhall wee be vagabonds from the Church of God, howſoeuer wee ſeeme to dwell in the ſame, and to be members of it in outward ſhew: then will God in the laſt day ſay, I know you not, howſoeuer wee ſay wee haue propheſied and preached in his name.

What the true Confeſſors muſt looke for.

Oh let vs therefore pray, that we may hold on a true courſe, and keepe the line of the truth, without going to the right or left hand, howſoeuer ſubiect we ſhall then be to ſlanders, to ſcoffes, to reproches, to impriſonments, and ſometimes to death it ſelfe.

Happy are wee that haue the booke of life laid open before vs, wherein is con-

tained

ained the way to Gods kingdome, and whereby wee may take the path to heauen, and that without reproofe, whereof we may reioyce.

And for a farther cauſe to mooue vs to goe vnto God in prayer, let vs conſider what controuerſies which of late haue riſen by the worke and inſtigation of the Deuill, euen in our owne Church, amongſt our owne guides, in our owne natiue land: how it hath raiſed a ſcruple and doubt in ſome that are not altogether grounded in the knowledge of the word, whether they ſhould obey the Magiſtrate in Eccleſiaſticall cauſes, and whether there ſhould be a ſuperioritie or equalitie in the Church gouernours. Theſe, and many other euills hath bee raiſed to hinder the preaching of the Goſpell, which is greatly to be lamented, and an eſtabliſhment of concord amongſt our ſelues to be ſought, and heartily prayed for. And that hath our moſt gracious and religious King Iames ſo godly reconciled, as there is great hope that quarrell is at an end. The Word warranteth our obedience vnto Magiſtrates, and therefore woe be vnto him that will teach vs contrary doctrine. Let vs endeuour to performe our duties, and giue vnto GOD that which is Gods, and vnto Ceſar that which belongs vnto Ceſar. And for the controuerſie of the inequalitie of Church-gouernours, it is to bee conſi-

A conſideration of the controuerſies in our owne Church.

dered

dered that there are seuerall functions in the Church, and euery function hath his seuerall person and place, let vs therefore pray that euery person may measure his calling by the word, and limit his superiorittie or inferiorittie, as they are therein directed, then shall not the people of God want their due food in regard of humane contentions. Then that euery one would enter into his owne conscience, and almuch as in him lyeth, cast away all carnall consideration, and what the word of God warranteth, let him hold, and giue no ground to the cauillers, and shunne the contrary.

And for vs that are the common people, that must expect to be fed by the Ministery, let vs pray for their vnitie, and that God will giue them humble spirits, vigilant and watchfull eyes, knowledge, loue, zeale, and constancie, that the false Prophets may be abandoned, and the true Ministers of
Heb.13.17. God be esteemed and imbraced as the Ministers of God. Let vs obey them that haue the ouer-sight of vs, and submit our selues, for they watch ouer our soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe, for that is vnprofitable for vs, knowing that false Prophets are the enemies to the Crosse of Christ, whose end is damnation, whose God is their bellie, and whose glorie is their shame, which minde earthly things.

If any man therefore purge himſelfe from theſe, he ſhall be a veſſell of honour and ſanctified, and meet for the Lord. And therefore let euery man pray vnto God, that they may all ſpeak one thing, and that there may be no diſſentions amongſt vs, but wee may be knit together in one minde, and in one iudgement, ſo ſhall the glory of God appeare, and our Church proſper.

The Prayer againſt falſe Prophets, errours, Schiſmes, and for increaſe of Chriſtianitie.

FOraſmuch (good Father) as the latter times of the world are come vpon vs, and wee are by thy diuine prouidence, allotted vnto theſe dangerous and euill dayes, wherein, as wee haue beene fore-told, many falſe Prophets and peruerſe teachers, dreamers of dreames, and lying Apoſtles are riſen vp: and Sathan that wicked Serpent hath turned himſelfe into an Angell of light, and his miniſters into the forme of thy Sonne Chriſt, and his Apoſtles, whereby hee endeuoureth to continue his kingdome, and to hinder the paſſage of thy diuine word, to exalt errour, and to ſtop the truth, to confirme vanity, and to blemiſh thy word. And foraſmuch alſo good father, as that man of ſinne, the ſonne of perdition.

dition, heretofore fore-told to come, is alreadi come, and hath established his seat of pride, and sendeth abroad his lying ministers to seduce such as haue not sufficient taste of thy Word, and whom thy grace directeth not to beware of his wicked practises. Grant (O mercifull God) that wee may through the assistance of thy diuine Spirit, bee wise in thee, and so bee guided by thee, that the deceiuing deuices of these lying spirits withdraw not our minds, hearts and soules, from the true embracing of thy sacred word. Grant, O Lord, that we wander not from the path of thy heauenly kingdome, but may constantly and firmely persuere in thine infallible truth vnto the end, and may banish all errors and shew of falshood, and abide in the vnitie of thy true Church, and Christian religion for euer: let not deceitfull things miscarrie vs, let not the craft and subtilty of Sathan, nor the hypocriticall habite of holinesse, (wherewith many of the children of perdition are clad to deceiue the simple and true of heart) preuaile with vs. Defend vs good Father, from erroneous sects, and let vs not in any sort ioyne with the schismes and diuisions of the world: for (good Father) as they are many, so are they in many sorts dangerous, for they all carry shew of truth, some mixed with the truth, and all of them defended for a truth, insomuch as the truth it selfe is little, yea, least of all

maintai-

maintained, but ſuppreſſed, perſecuted, and vpbraided, euen with the titles of erroꝛ, hereſie, falſhood, noueltie, cauſe of tumults, of rebellions, and contempt of Magiſtrates, and ſuch like perſecutions: which how contrarie it is thou knoweſt. It is hard therefoꝛe, vnleſſe thou vouchſafe the light of thy holy Spirit, to diſcerne betweene theſe, and as hard to ſtand without being ſeduced with their ſubtilties: ſend downe therefoꝛe thy grace, and direct vs in thy truth, and gather vs together in one ſound profeſſion: enable vs to conceiue aright the things that belong vnto ſalnation, and keepe vs from ſuch as come into the Church in sheepes clothing, but are inwardly rauening Wolues, which ſpare not thy flocke, but cruelly deuoure thy beloued sheepe with the poiſon of erroneous doctrine: and roote out the tares, cockle, and darnell of erroꝛ, already ſowne, from the good ſeed of thy woꝛd.

And foꝛaſmuch (good Father) as the caſe ſtandeth ſo, that who ſo will profeſſe thy name, and ſeeke to ſanctifie the ſame in a ſincere and a right courſe of life, not bending his affections, oꝛ yeelding liking to the wicked courſe of this woꝛld (in whoſe proceeding ſtandeth but the ſhadow without the ſubſtantiall fruite of ſincerritie) cannot wade thoꝛow this vale full of confuſed coꝛruptions, but he ſhall fall into the hands of ſuch as carrie the titles of Chriſti-

arts, and yet will seeke Antichristianly to oppose themselues against him, with the bitternesse of their vpbraidings, to quaile (if it were possible) and to discomfit, nay to seduce euen the faithfull from the sincere seruice of thee. And this (deare Father) is dangerous vnto the weake and feeble ones. Wherefore giue vs aid and strength, that we slide not by their slippery practises from a constant perseuerance in the inuiolable truth, but rather may with all willingnesse, not only lay downe our goods, and all naturall respects, but euen life it selfe, rather than to shew our selues as broken bowes, to start aside with euery blast of vaine doctrine, and thereby be carried away into vanity and error.

And according vnto thy promise, vouchsafe that whensoeuer any of thy children, for the testimonie of their faith in thee, and for their ardent zeale of thy word, shall be apprehended, reproued, conuented before Princes or Rulers, howsoeuer vnlearned or vnable they shall bee, in respect of deepe literature, or worldly wisedome, thine holy Spirit may enlighten their vnderstandings, giue knowledge vnto their hearts, and vtterance vnto their lips, that they may be able to speake and defend thy truth, to the vtter confutation of such false teachers as shall withstand the same: and giue them also knowledge and boldnesse, that the high lookes, and the thundring threats of the

the mighty aduerſaries, diſmay them not: ſo ſhall thy name be glorified, thy word magnified, and thy poore children ſing forth the praiſe of thy might and Maieſtie, with heauenly wiſdome in worldly fooliſhneſſe, and in the end be crowned with the diadem of eternall felicitie with thy Saints in bliſſe. Amen.

O Lord encreaſe our faith.

A ſhort Prayer againſt errors and ſchiſmes.

WE humbly pray thee moſt mercifull Father in mercy to looke downe vpon the dangerous eſtate of thy Church, which is much peſtered and infected with the ſuddes of error, inſomuch as it ſeemeth to be ſwallowed vp of the perillous inundations of ſects and ſchiſmes, coyned by the ſubtelties of that wicked one Sathan, whoſe practiſe is euer from the fall of Adam, to ſtop the pure proceedings of the Goſpell, by the peruerſe workes of darkneſſe. Sanctifie therefore thy children, with thine eſpeciall grace, and manifeſt thy truth vnto them, that by the light thereof they may know how to ſhape the way to the true ſeruice of thee. And let them be able to diſcerne betweene truth and error, that they may be alwaies free from he-

relies, and not be intangled with false doctrine, nor defiled with the loathsome pitch of mans inuentions, not being indued with the puritie of heauenly knowledge: and grant that we may all toyne together in one truth, wherein we may liue and die: and so in Christ thy Sons merits, liue with thee in heauen eternally. Amen.

O Lord increase our faith.

A motion tending to a Prayer, that we may gouerne our selues according to our duties in our callings.

Our good liking of our high estates dangerous.

WE often offend all the sort of vs in this point, namely, in attributing more vnto our wealth, our worldly wisdome, our offices, our places and high titles, our callings, and our skill in whatsoeuer Art or faculty, than indeed we ought: for by our good conceit of any of these, we imagine that all good successe commeth of our selues: insomuch as the wealthy seeme to be secure in regard of their abundance in all things, and thinke they haue need of nothing, and therefore seldome or neuer flie vnto God for succour, but seeke it in their chests.

The politicke and wise according vnto the world, are careless in the counsell of God, of his directions, and assistance;

sistance, because in their generations they are wiser than the children of light: and so deepe are they in their owne selfe iudgement, that it is impossible for them to be deceiued. They that haue high, profitable, and honorable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what auaileth it if they execute such high places without the due obseruation of the sincerity of conscience, violated with corruption and violence towards inferiours, and with cruelty toward such as attend them? These high callings, honorable or profitable offices, will render vnto the abusers of the same, the reward of eternall ignominie in the end.

A sincere conscience must accompany a high office or calling.

The baser sort of men, such as in their arts, faculties, and manuall occupations, doe exceed other in skill and excellencie, they wax arrogant, and eleuate themselues aboue other, and in their conceits despise other, yet in the end betray themselues, and fall into miserable contempt, euen of the most base.

Too good opinion of our skill in manuall occupations, dangerous.

Sith then that these high gifts often times make vs to forget our selues and God, it is good and most expedient for euery man in his calling, to looke vnto the end for which he was called thereunto, and to proceede vnto the performance and execution thereof, according to the commandement of God, in truth, in zeale of a good conscience, and in all

Euery man must consider why he was placed in his calling.

humilitie and meekeneſſe, knowing this, that otherwiſe, our callings will be croſſed, and that in iudgement. Saul was worldly wiſe, and a mighty King, and one that ſtood in the place of high honour and dignity: yet becauſe hee thought his wiſedome better than indeed it was, the Lord pulled him downe from his Kingly Throne, to ignominie and ſhame. Iob was wealthy, yet hee was brought to extreme pouerrie, to ſhew the vncertaine eſtate of rich and wealthy men. Achitophel was wiſe and politicke, inſomuch as his counſell was accounted as the Oracle of God, yet becauſe it was not ſeaſoned with the truth in the feare of God, it turned to his owne ſhame, and at laſt his counſell being contemned, hee hanged himſelfe. The Iudges that accuſed Suſanna falſly, were men of authoritie, yet for that they abuſed their authoritie, they were found worthy of death. Demetrius was a cunning Artificer, and vnder colour of his ſkill, and by reaſon of the gaine which he got by the ſame, hee was moued to driue others of the ſame myſterie, not hauing the feare of God, not onely to forſake Religion, but to raiſe tumults againſt Paul. So that wee ſee that not one of theſe excellent gifts or rare qualities, are of themſelues able to comfort or releeue vs, but rather of our ſelues to draw vs into diuers euils, yea and breede in vs greater inconueniences, than if wee were deſti-

Iob. 13.

2. Sam. 16. 23.

2. Sam. 17. 23.

Our callings themſelues cannot releeue vs.

tute

tute of them. And therefore it behoo-
ueth euery one of vs to craue the aſſi-
ſtance of God, and the direction of his
grace, that wee may guide our profeſ-
ſions, and vſe his gifts wiſely, reue-
rently and humbly, knowing that it
commeth not of our ſelues to performe
any good in what place and calling ſoe-
uer we bee, howſoeuer rich, howſoeuer
glorious, howſoeuer wiſe, howſoeuer
cunning we are. Without the feare of
God wee are yet poore, ignominious,
fooliſh and ignorant, and very ſots, and
nothing that we take in hand ſhall proſ-
per to the end, howſoeuer it fare with vs
for a time.

No calling without the feare of God proſ-teth.

We may not ſhew our ſelues ſwine,
who ſeeke their draffe and akoms, and
their whole nutriture from the earth,
neuer looking vp to the hand that gi-
ueth it, nor to the tree from whence it
falleth. Wee liue not by bread onely
that wee ſow and reape of the earth:
we get not our wealth by our owne wiſ-
dome, but by the prouidence of God, by
his word, and by his promiſes, which
wee apprehend and receiue by the hand
of faith: and therefore muſt we looke vp
vnto the hill, from whence commeth
our helpe. We muſt liue vnto the Lord,
who bleſſeth our wealth, our wiſdome,
our authority, our knowledge, and our
occupations: for hee ſetteth in authori-
ty, and pulleth downe, hee giueth wiſ-
dome, and beſotteth it, hee inſtructeth
vs in Arts and Sciences, and in our oc-

cupations, and hee blesseth and curseth vs in them: as we shew our selues in dutie obedient vnto him, so he sheweth himselfe ready, willing, and able to blesse and helpe vs.

It is not enough to bee able in some measure to discharge our dutie in our offices and callings, but wee must pray that wee may discharge the same truly, which we cannot doe without the blessing of God. Except the Lord build the house, they labour in vaine that build it. Except the Lord keepe the city, the watchmen wake in vaine. All our endeuours and labours are to no purpose, except the Lord blesse the end. It is in vaine for vs to rise early, and to goe to our rest late, and in griefe to eate our bread, vnlesse the Lord giue a blessing vnto our labours and studies.

Psal. 127. 1, 2, &c.

Vers. 2.

Wherefore let vs repaire vnto our good God with humble hearts in faithfull supplications, that hee will giue vs ablenesse to performe our callings skilfully and religiously, that in a quiet conscience wee may eate the fruits of our labours, and so prosper in all that we take in hand, that our brethren bee neither deceiued by vs, nor our selues forced to vse any vnlawfull thing for our owne releefe, which may offend the Lord.

A

A prayer that a man may liue vprightly in his calling.

O God of all comfort, and giuer of all conſolation, forgiue my ſins, cleanſe me, and waſh me from all iniquitie, which diſable me to performe my calling in ſuch ſincerities as becommeth mee: and through the blood of thy Sonne, purifie my heart, and my imperfections, increaſe my knowledge, and ſanctifie mine affections with thy grace, that my ſinnes being forgiuen, I may reſt in thy fauour, and in thy fauour finde continuall comfort, and be daily bleſſed with new gifts: that I may bee found perfect in my calling, ſeaſoned ſo with a liuely faith in thee, that thy holy ſpirit may continually dwell and beare rule in me, and lead me to the due performance of thoſe things which thou requireſt to be done in my calling: that all vnnaturall affections being truly mortified, I may onely reſt in thee, and relie on thee, and be ruled by thee in all things.

Good Father, grant that I may take the direct and right courſe in my vocation to eternall life. In which courſe conſiſteth the inward peace of the ſoule, which is onely delighted in thine immoueable truth reuealed by thy Sonne, and left vnto vs in his word and laſt will. In which his laſt Will and Teſtament

are comprehended all neceſſarie rules, & the ſacred diſcipline, whereby the children are to guide themſelues in their ſeuerall callings: which directions are comprehended in three principall vertues, by thee beſtowed vpon them that ſeeke them at thy hands in the name of thy Sonne, Faith, Hope, and Loue: which three are ſo vnited and knit in one, that they dwell all together in thine elect children: and ſo preciſely direct them through thy grace, that they goe not awry in their callings.

I therefore (good Father) being of mine owne wiſdome ignorant, and of mine owne power vnable to comprehend the height, the length, and depth of my calling, inſtantly beſeech thee in mercy to behold me, an vnperfect creature without theſe vertues, and ſo adorne me with them, that I may be made perfect in all good workes of the ſpirit, that my bodily labours bee not in vaine in thee.

Grant alſo, that I may ioyne with all my trauells, labors, affections, deſires, and endeuours, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlineſſe with godlineſſe, brotherly kindneſſe with brotherly kindneſſe and loue, that I bee not vnfruitfull in my calling, but may acknowledge thy Sonne Chriſt Jeſus, and in him to haue peace of conſcience: that I may be patient in troubles, long-ſuffering in

wrongs,

wrongs, meeke in trials, faithfull in expecting helpe in diſtreſſe, reioycing in heart, quieted in minde, in hope to enioy at thy hands, and in thy good time, whatſoeuer maketh vnto the true comfort of my ſoule, and the releefe of my bodie: that in all truth and inward feeling of thine ayde my calling may bee made perfect, & ſealed with the ſeale of thine owne ſpirituall approbation. So ſhall I then vnworthy creature, and all ſuch as thou haſt committed to my charge bee directed in the true knowledge of thee, and ſuſtained with things neceſſary whiles we liue heere.

Oh bleſſed Lord and louing Father, except thou thus direct mee, I cannot ſtand, but ſhall fall into many miſeries; for no eſtate, no degree, no calling, office, function, or trade of life, can proſper, or be rightly performed, without thy continuall ayde, direction and prouidence.

Therefore Lord, guide mee by thy ſpirit, encreaſe my faith, giue me wiſedome and ableneſſe in all things to execute my calling as I ought: and to the execution thereof, bleſſe all my members, make them apt and ready inſtruments to performe their duties, that in no point I faile in a Chriſtian proceeding therein. And bridle in me the nature of fleſh and bloud, which (vnleſſe thou ſeaſon my affections by thy ſpirit) will ſo much the more glorie, by how much thou haſt exalted mee

to worldly preferment, and enable me to liue in this world in higher reputation than other men, whereunto fleſh and blood is ready to attribute chiefeſt felicitie.

And by that ſubtill ſhift Sathan many times moueth vs to relie vpon vaine things. And therefore (good Father) vouchſafe to ground all mine affections vpon thy feare, that I be not miſcarried in my calling from true obedience vnto thee, without which, neither honor, profit, wealth, wiſdome, or any other bleſſing of thine can ſtead, releeue or comfort me.

Be preſent therefore, good and gracious Father, with me, and grant that all things that I take in hand, may begin in knowledge, proceede in feare of thee, and end in loue, that my whole courſe of life may bee bleſſed with good effect, in all my endeuors: that neither mine enemies reioyce at my miſeries, the godly bee offended at my raſhneſſe, nor my eſtate hindered by my fooliſhneſſe. Good Lord grant this for thy Sonnes ſake. Amen.

A ſhort prayer that a man may liue vprightly in his calling.

LOrd God almighty, mercifull and pure, be pleaſed in fauour to conſider the weakneſſe of man, and ſo ſanctifie vs with thy grace, that wee may all confeſſe our ſinnes, and cry to thee

thee for pardon: all acknowledge our weakneſſe, and crie to thee for ſtrength: all ſee our ignorance, and come to thee for knowledge how to behaue vs in this mortall life in our ſeuerall callings: that thereby both thou mateſt bee glorified, our brethren comforted, and our ſelues relieued: that when we ſhall be called by thee to render an account of our ſtewardſhips, we may be able to ſtand before thee acquitted from all that either ſinne, the deuill, or our corrupt fleſh may charge vs with, not through our owne deſeruings, which in our beſt endeuours are euill enermore, but in the merits of thy Son Chriſt, in whom thou art well pleaſed. Amen.

O Lord increaſe our faith.

A motion to a praier that we may arme our ſelues to ſuffer croſſes, and before to call to minde what is to be done when affliction commeth.

The poore mans entertainment in this progreſſe.

EVery one that walketh aright, ſhall ſuffer affliction: vnder which title of affliction, are comprehended all troubles, croſſes and calamities whatſoeuer, bee it pouerty, ſickneſſe, impriſonments, enemies, loſſe of goods, ſlan-

der,

der, banishment, or whatsoeuer other aduersitie. And all these or some part of them doe all the children of God especially taste, but in loue, although sometime the wicked are touched with them also, in the Lords iudgements: But for the most part, the wicked come not into misfortune like other men, but are lusty and strong, and flourish like greene Bay trees, laying vp great heapes of riches for their children. And contrariwise, the godly, such as feare God and walke in his wayes, such as tremble to sinne, they are pinched with pouerty, they are visited with sickneſſe, they are imprisoned, they are persecuted, slandred, and taste of all the peruerse things of the world, according to that saying of Dauid, Many are the troubles of the righteous, but the Lord deliuereth them out of all. He heareth the poore and despiseth not his prisoners. Such as are shut vp in the afflictions of the world, as was Dauid, who was persecuted of Saul and crossed by his owne sonne Absolon: as Ioseph, who was imprisoned for his sincerity and continency, whose hard and ill intreatment is specified, Psalme 105. Ieremie the holy Prophet of God, was likewise imprisoned and buffeted, tattered and euill entreated, for doing the message of God. Daniel, for that he refused to commit idolatrie, was cast into the Lions denne. Elias was pursued by the wicked ministers of Iezabel to haue beene slaine. But let vs mark

The godly and the wicked are troubled, but in diuers sorts.

The worldly estate of the wicked.

The estate of the godly in this life.

Gen. 39. 20.

Ier. 20. 2.

Dan. 6. 6.

how the Lord worketh. He willeth vs to call vpon him in the time of trouble, and he will heare vs, and eaſe vs. So theſe men cried vnto the Lord, and he deliuered them out of their diſtreſſe. Hee did not onely deliuer Dauid, but made him a King, hee did not onely ſet Joſeph free, but made him chiefe ruler of the Kings houſhold, he was exalted out of priſon to promotion: ſo were Jeremie, Daniel, Elias, and all Gods children deliuered. We alſo reade of Peter, Paul, Silas, and many other: the end of whoſe troubles, are comfortably wrought by the liuing hand of the Lord by prayer. Yet often-times the Lord permitteth his children to bee moſt deeply plunged in miſerie, in ſuch ſort as fleſh and bloud often doubteth whether it be poſſible that there may be any meane to deliuer them, for we ſee that wee ſticke faſt (as Dauid ſaith) in the deepe mire of trouble, where no ſtayes, where is no comfort at all, no friend to aide vs, no meane to redeeme vs, but the cruell ſtreames and mercileſſe waters runne as it were ouer our heads. The Lord ſheweth his children great troubles and aduerſities, but he turneth vnto vs againe, he remmeth vs, and taketh vs vp from the deepe of the ſea. So did hee helpe the children of Iſrael, euen thorow the red Sea. the ſtory of Gods great goodnes and power therein is manifeſt, and comfortable to Gods children, how he fed them in the barren

The Lord worketh for his children. Pſal. 50. 15. Pſ. 107. 13. Gen. 41. 40.

Prayer draweth troubles to a good end. Pſal. 62. 6. Pſal. 71. 20.

wilder-

wildernesse with bread from heauen,
Exod. 17. 6. and how he gaue them drinke out of the
Psal. 14. 8. hard rocke. Sampson being ready
Exo. 16. 13. to die with thirst, the Lord gaue a
Psal. 98. 6. fountaine of water out of the iawbone
Iud. 15. 19. of an asse to comfort him. Elias being
Gods pro- hungry, had meat sent him from God
uidence in by a Rauen. The Lord can and will, if
feeding his he see it expedient for vs, make vs bread
children. of stones: he preserueth his children in
the furnace of the most cruell fiery trial.
Psal. 6. 12. The children of God walke through
fire and water, but the Lord bringeth
Gen. 32. 10 them into a wealthy place, as he did
Iacob, who came ouer Iordan with
his staffe onely, but hee returned very
rich. God blesseth his children with
good things, and when we begin to
thinke through the extremitie of our af-
flictions, yet hee will extend his hand,
as hee did vnto Peter, and will hold vs
vp that we perish not in the waters of
Psal. 69. 17. trouble. Let vs then cast our burthen
vpon the Lord, and he shall nourish vs,
Psal. 55. 22. he will not suffer the righteous to fall
for euer. Let vs take vp the crosse, and
follow our Master Christ, who hath
framed out this progresse before vs, and
tasted of the crooked passage of the
Psal. 46. 2. world. God is our helps and strength,
yea, a present helpe in trouble: he is rea-
dy alwaies to be found, why should we
then feare, or bee faint hearted, though
we fall into miserie, as though some
strange thing happened vnto vs? Let
vs be patient, and waite a while, for it

is

is the way that the godly haue walked before vs, and haue beene comforted. Dauid before hee was troubled, went awry, he fell from his duty to God, but after he was touched with the croſſes of the world for his diſobedience, hee began to looke backe againe from whence hee was ſlidden, and acknowledged, that it was his ſinnes that had plucked downe Gods anger againſt him. So hee reformed his heart, and confeſſed that it was good for him that hee was troubled. So let euery one of vs acknowledge that our miſeries are but meſſengers to reuoke vs from ſinne, and to keepe vs in awe of our God, who is ſo louing vnto vs, that he will not ſuffer vs to fall, but will by and by whip vs for our fault: if not, it is an argument that hee beginneth to leaue vs to our ſelues, to fill vp a greater meaſure of ſinne againſt the day of vengeance. Thus hee ſuffereth the wicked to wallow in their pleaſures, in health, in welth, in friends, in continuall proſperity, and to haue as it were all hearts eaſe in this world: but alas, it is a dangerous ſlumber wherein they are caſt by the heauineſſe of ſin, wherein they lie fatting in all delights, but at laſt they come to the euerlaſting ſlaughter. And farre better were it that they had ſuffered want in ſtead of welth, ſickneſſe in ſtead of health, ſorrow in ſtead of ioy, paines in place of pleaſure, and all miſery & affliction in ſtead of their delights in this life, which is but

Affliction a neceſſary meane to draw vs to God.

Affliction an argument of Gods loue, and continuall proſperity the contrary.

A ſowre ſaying to ſecure men.

but for a moment, rather than to periſh, for their pleaſure, eternally. But alas, what is this counſell to the wiſe of the world? it is fooliſhneſſe. I will therefore ſpeake againe to the poore, to the miſerable, to the impriſoned, to ſuch as liue as though they were already dead, in regard that the world affoordeth them no comfort, and whoſe life ſeemeth vnto thee vnproſperous, a very madnes, very hell, and an ignominious life. To ſuch I ſay thus, and would wiſh them to take their croſſes with patience, and follow Chriſt: And let them not feare though the earth be moued, and though the mountaines fall into the midſt of the ſea, though the waters thereof rage and bee troubled, and the mountaines ſhake at the ſurges of the ſame, for there is a Riuer whoſe ſtreames ſhall make them glad, for God is in the midſt of it. And hee of giueth hee the thirſty to drinke, and therewith waſheth he away the teares from the eyes of his afflicted children, and poureth abundance of comforts vpon all ſuch as long for his ready helpe: and let them know this, that the poore ſhall not alwaies bee forgotten: the hope of the afflicted ſhall not periſh for euer: the Lord is a refuge for the poore, a refuge in the time of trouble: hee forgetteth not the complaint of the poore. But for the oppreſſion of the needy, and for the ſighes of the poore, I will vp, ſaith the Lord, and will ſet at liberty whom the wicked hath impriſoned. The Lord is our rocke and our fortreſſe, and hee that deliuereth vs, he is our ſtrength, leaue vs

Gods fatherly care of his children.

Pſal. 12. 5.

Pſal. 18. 2.

truſt in him our ſhield, the horne alſo of our ſaluation, and our refuge: hee is not as the world, who loueth onely the glorious, the rich, and ſuch as are famous in the world, and who abhorreth the needy, the baſe, the poore and miſerable. But the Lord loueth and regardeth, he fauoreth and releeueth the poore: he hideth not his face from him that is in miſery: but when hee calleth vpon him, hee heareth him, and releeueth him: and howſoeuer miſerably wee be croſſed, let vs bee comforted, for the pooreſt that truſteth in him ſhall eate and be ſatisfied. They that ſeeke him ſhall want no manner of thing that is good: although for a time wee be tried and caſt downe, and moſt miſerably toſſed in this cruell world, and although we ſeeme to walke thorow the valley and ſhadow of death, let vs not feare, for God is with vs, his rodde and his ſtaffe will comfort vs: he will prepare a table for vs in the ſight of ſuch as ſeeme to ſay of vs, God hath forgotten them: he ſhall annoint our heads with the oyle of inward comfort: he will fill our cup, and our ioy ſhall be full. And although it fall out with the godly in this world, that when they are afflicted, the wicked, nay, ſometime ſuch as carry great colour of Chriſtianitie, are ready to perſecute them whom the Lord viſiteth, and ſticke not to adde more ſorrow vnto their griefe, whom the Lord toucheth with any croſſe; it is no new thing: for experience it ſelfe teacheth it, and it is become

The world loueth things famous and glorious.

The Lord deſpiſeth not the poore,

The world addeth ſorrow to him that God viſiteth. Pſ. 69. 26.

become a prouerbe, that one mischiefe followeth another, and all troubles come together: and to verifie it, euery euill is made to fall vpon the afflicted man, and the world addeth miserie to miserie. What then? shall Gods children dismay at this? God forbid: nay, which is more, we see that if it please God to pull vs downe from prosperitie to aduersitie, from abilitie and wealth, to disabilitie & pouertie, as many times the most godly are by the hand of God in loue: how doe our ancient friends and familiar acquaintance slide from vs as though they knew vs not? They seeme to see vs, and they passe by vs, nodding the head, saying reprochfully, He trusted in God, but see his miserie: and if there be any cause, they will haue a fling at him that is already stricken: and they thinke it seruice to God, to vex them that are vexed, and to afflict the afflicted. And surely, if without offence I may make the comparison, the men of this world may bee likened to a companie of dogges, who will ioyne all togeather vpon a poore cur that is already ouer-matched. And so doe the cruell men hand in hand ioyne together to oppresse the oppressed. And therefore all such as feare God, arme you against troubles, for the whole world is set against you. Are you poore? it will seeke your further miserie: are yee slandered? it will speake more euill of you: haue ye enemies? it will also hate you: all

Our deare friends flie from vs in our troubles. Psal. 38. 11.

The whole world is set against the godly.

are yee any way afflicted? it will ſeeke to pull you vtterly downe. But ſtand valiantly, fight a good fight againſt all theſe croſſes, not with the hand of reuenge, but with patient abiding: ſo ſhal yee vnderſtand at the laſt. Caſt all your care vpon God, for hee careth for you, 2. Pet. 5. 7. his eyes are alwayes ouer the righteous, and his eares continually open vnto their prayers. 2. Pet. 3. 12. Grudge yee not therefore at the proſperitie of the worldly men, who liue here in all pleaſure and wantonneſſe, nouriſhing their hearts as in the day of ſlaughter, although they ſeeke to kill you, and to oppreſſe you: be patient vnto the comming of the Lord, ſettle your hearts, for his comming draweth neere, and take the Prophets for an example of ſuffering aduerſitie, and of long patience, who accounted them bleſſed which endured: conſider the patience of Iob, and his miſery, and marke what end the Lord made: for aſſuredly the Lord is very pittifull, and mercifull, who, although ſorrow, mourning and teares endure for a night, ſendeth ioy againe in the morning: although father, mother, and friends forſake vs, the Lord taketh vs vp: although we may not looke for outward comfort while we liue here, yet let vs ſuffer affliction, let vs ſorrow and weepe, let our laughter be turned into mourning, and our ioy into heauineſſe, let vs caſt downe our ſelues before the Lord, and he will lift vs vp. He hath ſaid, I will not Eph. 5. 5, 6. They that ſuffer are bleſſed. Iam. 4. 9, 10. Heb. 13. 5.

not faile thee, nor forſake thee. Howſoeuer wee fall, we ſhall not periſh: for the Lord putteth in his hand, and therefore may the poore afflicted build his comfort vpon his promiſe, & ſay, The Lord is my helper, neither will I feare what man can doe vnto mee. Hearken yet yee poore children of God, what Dauid ſaith to comfort you: I haue beene young and now am old, yet ſaw I neuer the righteous forſaken, nor their children to beg their bread. Hath not God choſen the poore of this world that they ſhould be rich in faith, and heires of the kingdome which hee promiſed to them that loue him? Wherefore let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull Creator. And reioyce yee inaſmuch as yee are partakers of Chriſts ſuffering, that when his glory ſhall appeare, yee may be glad and reioyce. In the meane time, let vs repaire vnto him in prayer.

Pſa. 37. 24. ver. 6.

Pſa. 37. 25.

1 Pet. 4. 19. ver. 13.

A very neceſſarie praier in time of troubles, croſſes, and afflictions.

O Lord God, my moſt louing Father and Creator, who of thy franke and free fauour haſt called me into this world, and placed me in the ſame, when I wandered as a poore pilgrim, a miſerable and diſtreſſed wretch,

wretch, for whom thou heretofore haſt vouchſafed to prouide things neceſſary and expedient, and haſt alſo giuen mee proſperous and gracious ſucceſſe in my proceedings: But of late my ſins haue made a ſeparation betweene thy fauour and my neceſſitie, inſomuch as I now feele thy heauie hand of iudgement, wherein I am bereaued of ſome of thy wonted comforts, inſomuch as it ſeemeth that thou ſetteſt thy ſelfe as it were againſt mee: but alas, what am I earth and aſhes, that thou ſhouldeſt contend with me? let it rather pleaſe thee (good Father) to refreſh mee with the timely ſhowers and pleaſant dew of thy louing aſſiſtance, that where I am now low, I may bee exalted to thy protection: being poore, I may bee enabled to liue: being baſe, or of little or no credit in the world, I may bee beloued and embraced, and comforted of thee: behold my pouerty, conſider mine affliction, and weigh my miſeries: For innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp. O let it pleaſe thee (good Father) to deliuer me, make haſte (O Lord) to releeue me, though I be poore and needy: O thinke thou on me, thou art my helper and deliuerer, oh make no long tarying. Oh my God, why haſt thou forgotten me? thou art the God of my ſtrength, why haſt thou put mee away? vp (my God) why ſleepeſt thou? awake, bee not farre off for euer, where-

fore

foꝛe hideſt thou thy face, and foꝛgetteſt my miſery and affliction? my ſoule is beaten downe, I haue no aide, no comfoꝛt, all my conſolation is come to an end, theꝛefoꝛe riſe vp, and ſuccour mee, riſe vp, O my helper, riſe vp, O my caſtle, riſe vp, O my refuge, riſe vp and reſtoꝛe me againe, thou God of my comfoꝛt, thou rocke and my foꝛtreſſe, my ſtrength, my ſhield, the hoꝛne alſo of my ſaluation, and my refuge.

Thou haſt pꝛomiſed to bee a refuge foꝛ the pooꝛe, a refuge in due time, euen in affliction: I am pooꝛe and in miſery, helpe mee, foꝛ vaine is the helpe of man. They that know thy name will truſt in thee, foꝛ thou neuer faileſt them that truſt in thee. The pooꝛe ſhall not alwaies bee foꝛgotten, the hope of the afflicted ſhall not periſh foꝛ euer. Thou haſt pꝛomiſed to bleſſe our victuals, and to ſatisfie the pooꝛe with bread. Innumerable are thy mercies, and that my ſoule knoweth right well, and I thirſt after thee in a barren and dꝛie land: I waite thy releeſe in this miſerable time, wheꝛein theꝛe is no comfoꝛt: but thou vpholdeſt them that fall, thou releeueſt all that are ready to periſh, and theꝛefoꝛe doe the eies of all wait on thee, and thou giueſt vs all meat in due ſeaſon: open thine hand, and fill vs with thy bleſſings. Diuide the ꝛed Sea of this cruell, euill, and hard woꝛld, that wee may paſſe thoꝛow our dayes without danger, ſatisfied with euery good

good thing: open thy hard rocke, & giue vs the water of comfort to drinke, send vs the Manna of thy loue and readie helpe, that wee may bee filled with all good things. Stand in the gap betweene vs and our aduersaries, that our enemies oppresse vs not. Increase the oile and meale of our storke and store, that we may haue sufficient not onely to feed and cloath vs, but to releeue thy poore children, and to pay what we owe vnto all men, that wee owe nothing to any man but good will. Great art thou (oh God) and great is thy power, yea, thy wisedome and prouidence is infinite and past finding out: worke therefore (good Father) worke for me thy poore wretched creature, that haue no meane to helpe or releeue my selfe. Helpe thou me (O my God) that I may say and confesse, I sought my God and hee heard mee, and deliuered mee out of all my troubles.

Oh turne thee (good Father) turne thee towards me, and haue mercy vpon me, for vnlesse thou hold mee vp I shall fall, vnlesse thou stay mee, I shall be ouerthrowne, and vnlesse thou releeue me, I shall vtterly perish.

It was thou that raisedst mee from my Mothers breast vnto this estate wherein I am, and thou canst preserue me, saue mee and hold mee vp for euer: yea (good God) I, euen I by experience, can sing of thy goodnesse, yea, the goodnesse of the Lord endureth for

euer, the mercies of the Lord endure for euer, the loue of the Lord endureth for euer, the power of the Lord endureth for euer, yea, the willingneſſe and the readineſſe of the Lord to releeue the afflicted, endureth for euer: yea, let all ſuch as heretofore haue beene dull of beleefe, now ſee and conſider, that great is the God of Abraham, of Iſaak, and of Iacob, yea, our God, the God of all the beleeuers, whoſe hand is mightie to ſaue, his mercies infinite, his loue wonderfull, his prouidence paſt finding out: when ſorrow commeth in the euening, thou Lord ſendeſt ioy againe in the morning: when I am in need, thou releeueſt mee, when I am in danger, thou comforteſt mee, when I am ſicke, thou makeſt my bed, and cureſt my diſeaſe. When haue I come vnto thee, and haue beene reiected? Neuer hath my complaint beene put backe, but louingly heard, and my petitions granted, ſo that I reſt aſſured of thy continuall helpe. I am forced (good Father) to ſeeke thee daily, and thou offereſt thy ſelfe daily to be found, whenſoeuer I ſeeke I finde thee, in my houſe, in the fields, in the Temple, and in the high way: Whatſoeuer I doe, thou art with me, whether I eat or drinke, whether I write or worke, goe or ride, reade, meditate or pray, thou art euer with mee: whereſoeuer I am, or whatſoeuer I doe, I feele ſome meaſure of thy mercies and loue. If I be oppreſſed, thou defendeſt

me,

me, if I be enuied, thou gardest me, if I hunger thou feedest mee, whatsoeuer I want, thou giuest me. Oh continue this thy louing kindnesse towards mee for euer, that all the world may see thy power, thy mercy, and thy loue, wherein thou hast not failed mee, and euen mine enemies shall see that thy mercies endure for euer.

O Lord increase our faith.

A most effectuall prayer to be said (to their great comfort) of such as are most grieuously afflicted, euen in patient waiting the Lords leasure.

O My most gracious God and louing Father in Iesus Christ, be vnto mee a louing and releeuing father in him, & in him, and by him, and for him, receiue my prayers, & let the spirit of sanctification season my heart and soule, my will and mine affections, that my prayers vnto thee, and my praises of thee in thy beloued may appease thy wrath and redeeme thy fauour, and procure thy loue, wherein I know is life and libertie, and rest and peace, and fulnesse of all good things, the true ioy of my spirit, the sweet peace of my conscience, and a full plenty of all inward and outward releefe. And although, good father, my hart is not so flexible, nor my

will ſo ready, but that I am forced ſtill to confeſſe mine vnaptneſſe to receiue the impreſſion of thy word, and ſtill vnwilling and vnready to performe any good dutie vnto thee: yet Lord, when thy bleſſed Comforter commeth, when thy ſacred Spirit poſſeſſeth my ſpirit, then good Father I beginne to vnderſtand: then I beginne to deſire to come vnto thee, and then can I call thee truly Father, not with my tongue onely, but euen with heart and full aſſurance and conſent. Then can I open my lippes: and then doth my heart begin to leape for ioy at thy preſence. And therefore good Father, let that bleſſed gueſt, thy Spirit, the Holy Ghoſt, come and remaine with mee, let it come and be my continuall comforter, let it come and teach me how, and what to beleeue, how to hope, and how to order my waies, and my workes, and my words aright, to thy glory and my ſoules comfort in Ieſus Chriſt, by whom, in whom, and for whom thou doſt all good, and giueſt all graces, & bringeſt all comforts vnto thy children. By him I beleeue to be heard, and by him I am aſſured in thy mercie to be ſaued, and for whoſe ſake I doe aſſure mee to enioy euen here all things neceſſarie for this liues maintenance. For thou haſt promiſed, who neuer breakeſt thy word that thou wilt neither faile nor forſake ſuch as are in Chriſt Ieſus, ſuch as make true vſe of his death, and beleeue his word, and

patiently

patiently vndergoe his croſſe. To ſuch thou haſt promiſed endleſſe bleſſings, perpetuall comforts, the entrance euen in this life into the ioyes of heauen: and while they liue in this mortall body, the neceſſary things of this world. Oh the happineſſe of thy children is vnſpeakable: and yet Lord, they are in this world many times, as if thou haddeſt no delight in them, as though thou haddeſt no regard of them, yea as though thou haddeſt vtterly forſaken them.

And yet, howſoeuer the world deemeth of them, thou art yet theirs, and they are thine: thou mayeſt ſeeme to be hidden from the eyes of our hope for a time, and wee may be in miſery, and cry for mercie, wee may be beclouded with the weakeneſſe of our owne deformed nature, and not be able to comprehend thy wiſdome in trying vs: and therefore cannot without wauering looke for timely deliuery. But howſoeuer thou ſeemeſt to be farre off when we need thy helpe, though wee crie and thou ſeeme not to heare, thou art neare vnto vs, and thou ſtill beholdeſt vs, and ere wee will, thou becommeſt our Redeemer, and ere wee are aware, thou ſheweſt thy ſelfe a moſt ſure helper: though thou ſeeme to take in thy helping hand, becauſe our fraile faith cannot alwayes ſee thee really working, yet thy hand is ſtill extended, and ſtill ready, and ſtill full of bleſſings, euen of

corporall bleſſings, and thou ſtill powreſt them out vpon vs. Thou Lord haſt a rich treaſure full of gold and ſiluer, thou haſt a great ward-robe full of garments, thou haſt a plentifull Storehouſe full of corne, and wine, and oile: out of theſe thou bringeſt forth infinite good things, and makeſt many rich with the plenty thereof, and thou cloatheſt euen Kings with royall roabes, and couereſt the poore with ſufficiencie. Thou feedeſt Princes with dainties, and the poore, truſting in thee, beg not their bread of men. So bountifull art thou (Oh Father) that none that come vnto thee faithfully, bringing onely Faith and aſſurance of thy loue in Chriſt Ieſus, goeth from thee emptie, none asketh and receiueth not, if they aske faithfully according to thy word. Yet Lord, ſuch is our weakeneſſe, that wee receiue not immediately ſome things wee aske, in our conceit, euen then moſt expedient to be receiued. But wee are not wiſe in the things wee thinke fit for vs, neither know wee when to receiue is time conuenient for vs. And therefore, whether thou tarry long or come quickly, it is beſt for vs, howſoeuer fleſh and bloud, the blinde ſuters for things neceſſarie, doe ſeeme to grudge at thy tarrying long, and with-holding thy help. Giue mee ſtrength and patience to wait ſtill, yea though my miſeries increaſe when I pray for decreaſe, though want con-

tinue

time when I wiſh for wealth, though warre and enemies riſe againſt mee when I pray for peace: and though all things ſeeme to befall contrary to my deſires, let me yet wait with good will thy fatherly will, let mee tarry thy leaſure, and wait thine acceptable time, knowing that thou haſt promiſed it, and thy promiſes are alwayes truly performed. And therefore Lord, I betake me onely to thy mercies, and reſt onely vpon thy prouidence wherein thou foreknoweſt all things, and fore-ſeeſt all times to come, and what they wil bring, good or euill, namely, comfort or calamitie, wealth or want, proſperitie or aduerſitie, life or death, all which are to mee meerely vnknowne, altogether vnſeene, and neuer conſidered till it come, neuer felt till it fall, ſo blinde is fleſh, ſo fooliſh is nature, and I fraile fleſh blinde and fooliſh, doe humbly entreate thee, to giue me therefore grace, neuer to giue ouer praying vnto thee, that whatſoeuer thou fore-ſeeſt to hang ouer mine head, whatſoeuer thou knoweſt will come, either for me or againſt mee, to my comfort or croſſe, turne it to my good: for to them that feare thee all things turne to their conſolation, all things fall out to the beſt to them that depend on thee. Oh I depend on thee, Lord make me ſtill faithfully to depend on thee. And although I may not ſay, Come now, or, Doe this or that, this way or that way, yet good Father, conſider in

time, and helpe in time, leſt I be confounded before thy helpe come, for I haue no meanes but ſuch as thou raiſeſt in thy prouidence of meere loue, and I am yet ignorant of mine owne knowledge, how farre to depend vpon thy meanes: and therefore Lord both giue meanes to ſupport mee inwardly and outwardly, and meanes to vſe thy meanes, as may moſt glorifie thee and comfort mee: for vnleſſe thou moue the meanes and afford the true vſe of the meanes, thy meanes may moue mee to euill and not to good: as riches both a meane to releeue him that hath them, and them that want, may without the true vſe bring euill vpon him that abuſeth them. But the verie Rauen, a deuouring bird, was a meane bleſſed to feed Elias. May Lord, thou worke ſt alſo and often againſt meanes, as in ſtopping the Lions mouthes that they touched not Daniel, being in humane reaſon the meanes to deuoure him. The force of the fire that was ordained to conſume the three children, was by thee taken away towards them, and much increaſed towards their executioners.

So that I Lord doe confeſſe, that all things ſucceed to the beſt towards thine. The ſelling of Ioſeph, the falſe accuſation of Suſanna, Shimeis railing on Dauid, and whatſoeuer falleth on the faithfull, turneth to their good. Oh the incomprehenſible depth of thy

wiſdome,

wiſdome, and the vnreſiſtable power of thy Maieſtie. Thy goodnes oh Lord endureth for euer, and thy mercies towards vs continue yet daily, helpe mee, oh helpe in time conuenient, for I will yet wait.

O Lord increaſe and ſtrengthen my faith, that I faint not.

A ſhort prayer in croſſes, troubles, and afflictions.

O Father, full of mercie, and loue in Jeſus Chriſt, haue compaſſion vpon mee, whom thou haſt touched with thy hand of correction. Thou haſt found me out in my ſins, and beaten mee, thy hand lieth heauy vpon mee, I am not able to ſuſtaine the burden of my miſeries, I cannot but faint in my diſtreſſes, and runne to and fro for helpe: but for, oh Lord, my croſſes increaſe, and thy anger I cannot beare: wherefore good Father in Chriſt, haue compaſſion vpon mee, recomfort me againe, be pleaſed with me, and take thy heauy diſpleaſure from mee: and though my ſinnes haue deſerued more than I can beare, the merits of thy Sonne are greater than my ſins: and therefore for his ſake come againe in loue, and by thy mercy and power repaire my decayes, releeue my wants, and cure my diſeaſes, ſpeake the word and it ſhall be done, all things obey

thy voice, wherefore bleſſe thy creatures all to my vſe, that I may haue them all in this life bleſſed vnto me, and I bleſſed by thee in Chriſt. Amen.

O Lord increaſe our faith.

A motion to a thankſgiuing in the morning.

IT is a neceſſarie thing, while we liue here, that wee ſhould be continually exerciſed in a due contemplation of Gods mercies towards vs, and there is no time but neceſſarily adminiſtreth vnto vs great and daily occaſions to celebrate the name of the Lord.

If wee looke into the day, whereinto we enter riſing out of our beds, a thouſand things open themſelues vnto the view of our eyes, whoſe glory and beautie put vs in minde of our far-ſurpaſſing glory to come, as alſo of our frailty, and ignominie preſent. For, what are wee of our ſelues, in regard of the flowers of the field, whoſe beauty and hue may make vs bluſh, and indeed to tremble, in reſpect of our caſuall and ſhort continuance here, had wee not a certaine aſſurance of a more glorious eſtate to come? for as wee ſee the moſt ſweet and fragrant flowers quickly to fade, as to grow in the morning gay, and in the euening cut downe and withered, and all other things to come ſpeedily to their end:

A reſemblance of the eſtate of mans life.

end: euen ſuch is our eſtate, if wee conſider the vncertainty of our dayes, which ſhould ſoone haue an end, did not the mercies of the Lord, and his comfortable hand conduct vs, and hold vs vp.

For let vs conſider how the want of our daily ſleepe doth annoy vs: Who can forbeare ſleepe one weeke? May, for leſſe while? what thing is more tedious and irkeſome to the body, than the want of daily reſt? and what comforteth it more than the daily vſe and enioying thereof? And what are wee, being poſſeſſed with heauineſſe and drouſineſſe of the bodie, and when wee are caſt into a dead ſleepe: are wee not as dead men? whoſe memorie, hearing, ſeeing, and all other ſenſes are cleane gone: wherein we are ſeparated (as it were) from God and the world, wee can neither thinke on God or good things, we cannot doe any thing whereby to defend our ſelues from the leaſt danger.

We ſhould in the morning recount Gods bleſſings in the night paſt.

Let vs therfore this morning recount the great fauour of our good GOD towards vs, wherein euen this night he hath preſerued vs from many caſualties, whereof there are many kinds, by theeues and robbers, by fire, by ſudden ſickneſſe. Yea, death ſeemeth to haue a hand fired vpon vs, which might eaſily haue diſpatched vs this night, had not God preuented vs, whoſe continuall helpe is ſo ready, that euerie morning doth witneſſe his loue. Let vs therefore

What our dutie is toward God in the morning.

foꝛe reuerently fall downe, and giue him condigne thanks foꝛ al his louing kindneſſe towards vs: Yea, early now this morning, let vs ſhew forth the louing kindneſſe of the Lord, Pſal. 2. 2.

The thankſgiuing in the morning.

O Lord, I will praiſe thy name, earely now this morning will I glorifie thee, who by thy louing protection haſt ſo guarded mee, that no euill hath taken hold of me this night.

O moſt high, mighty and fauourable God, the day is thine, and the night is thine: thou haſt framed the day foꝛ vs to trauell in, and the night thou haſt appoynted foꝛ vs to reſt in. I giue thee moſt humble and vnfained thanks good Father, foꝛ thine vnſpeakable mercies, who haſt not only giuen me my comfoꝛtable reſt this night paſt, but alſo haſt kept mee, as it were, vnder the ſhadow of thy wings, euen as the apple of thine owne eye: and had I not beene defended by thee, innumerable dangers had ouertaken me. If thou hadſt not raiſed me vp this morning, I ſhould not haue beene able to riſe, but haue periſhed in my bed. O great is thy mercie toward mee, farre ſurpaſſing my deſerts, foꝛ it is thy hand (good Father) that hath this night preſerued me from periſhing. Therefoꝛe lift I vp mine eyes euen to the

the heauens, from whence I haue obtained this ſafety. Yea, betimes in the morning I will call vpon thee, that thy mercy may euermore preſerue and ouerſhadow mee, that no euill either of ſoule or bodie hurt me: and grant that thy moſt ſacred protection may alwayes preuent all the ſecret and open euils which hang ouer my head.

Giue mee thy Spirit of wiſdome and reuelation this morning, that I may know thee, and ſerue thee. Lighten the eies of mine vnderſtanding, that I may know thy will, and according vnto the ſame frame all mine actions this day: and grant alſo, that I may finde how excellent thou art in thy power, how ſweet thou art in thy mercies, and in performing thy promiſes, wherein thou continually worketh, to the comfort, defence and releefe of all ſuch as come vnto thee.

O Lord increaſe our faith.

A motion to an Euening praier.

THe day being now paſt, and the light of the Sunne being ouer-ſhadowed with darkneſſe, let vs conſider, that euen ſo there will come the day wherein the light of our bodily eyes ſhall be ſhut vp, not for a night, as in the bed through a ſlumber, but vntill the

A godly conſideration in the entrance of the euening.

the appearance of Chriſt in his glorie, comming to iudgement.

The night is ordained for the reſt of man.

And forasmuch as all things for the moſt part, at this time betake them to their reſt, and man is limited this time to ceaſe from his labours; it is our duties eſpecially to betake vs vnto the gracious protection of our good God, ſubmitting vs, our bodies and ſoules, to his tuition: and if it be his pleaſure to touch vs this night with the finger of death, wee may be ſo readily prepared that wee be not taken at vnawares, but that wee may haue the light of the lamp of a faithfull expectation of that bleſſed houre, burning continually in our hearts, which may awaken vs out of the deadly ſlumber of ſecuritie, whereby otherwiſe, wee ſhall be ſo darkned, that wee ſhall periſh, not onely in our beds for a time, but in our ſoules and bodies for euer. And ſurely in this danger ſhall wee ſleepe, vnleſſe wee betake vs into the hands of God when wee goe to bed. It is matter of great moment, little regarded of worldly men. But the children of God farre otherwiſe betake themſelues to their corporall reſt, for they commend themſelues to GOD in prayer, and account their ſleepe an image of their death, and their bed they enter into as into their graue, and in the morning when the Sunne and light appeareth, they take a new occaſion, when they riſe to contemplate of the celeſtiall and eternall light, glorifying the name

A conſideration of our eſtate in the night with a godly reſolution whe i we ſhut vp our eyes to reſt.

How the children of God betake them to their reſt in the night.

of

of GOD, for his most gracious protection.

And therefore arise now all yee seruants of the Lord, cry out in the night, powre out your hearts like water, before the face of our liuing God.

The Prayer for the Euening.

I Thanke thee (good God and most mercifull Father) whose prouidence reacheth vnto the least of thy creatures, and thy fauour and loue alwaies waite vpon thy children to preserue them: thou hast extended thy sacred comforts toward me this day, thou hast giuen me all things necessarie, and hast suffered none euill to annoy me: and by thy mightie working I haue passed this day, and am now come to the end thereof, entring into the darke and lothsome night, wherein many dangers lurke and lie secretly hidden, to vex thy children, if thou preuent them not in thy wisedome and loue. Haue regard therefore (good Father) vnto mee, who am fraile, and soone fall into many things offensiue vnto thy Maiestie: and the night is often polluted with many sins, insomuch as I cannot but accuse my selfe before thee, that my sleepe cannot be iustified to be pure, but euen therein by dreames, phantasies of the flesh, and many vaine temptations, I am often moued to that which thou loathest, and

can in no wise then perfourme what thou louest.

Sith therefore (my good Father) that I through my sinnes deserue no fauour, but punishment, I appeale vnto thy mercy in Christ, beseeching thee for his sake to annoint the eies of my hart, with the oyle of thy grace, that though the naturall man slumber, & in slumbering fall away by weakenesse, yet my soule may be refreshed this night with diligent watchfulnesse, lest that the aduersarie lowring therein the tares of temptation, I giue consent to sinne, and so endanger both body and soule by my negligence. Good Father, pardon my sinnes, for thy names sake, be mercifull vnto me, receiue me this night into thy custody and safe protection. let thy grace comfort me, and let thy continuall fauor defend mee from all perils: and in thy loue vouchsafe me such comfortable rest as thou shalt see expedient for, the refreshment & preseruation of the healthy of my body, which else cannot but ware feeble, and be made subiect to such infirmities, as I shal not be able to execute my dutie vnto thee, nor my vocation in the world.

In thy name therefore good Father, I yeeld my selfe vnto my rest, wherein let thy holy Spirit keep the dooze of my heart, and thy holie Angells attend about my bed for my safetie, for Christ Iesus thy deare Sonnes merits. Amen.

O Lord increase our faith.

The

The concluſion of the Booke.

HAuing attained, through the diuine aſſiſtance of my good God, vnto the end of this my poore trauell, I cannot but conclude with an earneſt entreatie of all ſuch as couet heauen; that they will in this ſtanding houſe of the bodie call continually to minde the abſolute end of their calling, which principally tendeth vnto the finiſhing of the iourney and pilgrimage of this life, in all godlineſſe, faith, zeale, and ardent loue of that heauenly manſion, which ſo farre excelleth this earthly tabernacle, as the pureſt gold exceedeth the filthieſt and moſt loathſome dirt and dung of the earth, as the ſweeteſt hony paſſeth in ſweetneſſe the moſt bitter gall: and happie is that man, that ſooneſt attaines to the enioying thereof, but in part, that is, either in this life, through the quietnes of conſcience in our Chriſt, or being departed hence, hath the fruition therof in Spirit, expecting the comming of that great Iudge, when ſoule and bodie ſhall enioy the ſame at full. Oh let vs all therefore, in all godly watchfulneſſe, in this our pilgrimage which ſhortly ſhall haue end, haue due regard vnto our walking, that we walke not awrie. Let vs daily examine our ſelues,

and

and conſider with iudgement, that wee ſhal all appeare before that high Iudge, from whom no ſtep of our walking ſhall be hidden, and whomſoeuer hee ſhall finde halting or walking awrie, hee will bereaue of that moſt ſweet hauen of reſt. If I ſhould diſcourſe of the comforts which ſhall be ſhewed vnto ſuch as walke the progreſſe of this life, and end the ſame as they ought, and as they are commanded: alas, I am as vnable, nay, there is no tongue of man or Angell can nearer declare the depth of the ſweetneſſe thereof, than I am able to number the ſtars of the firmament, the excellency thereof is ſuch, and ſo vnſpeakable, as no heart is able to comprehend or conceiue the ſame: but let this ſatiſfie all curious conceits, that our heauenly manſion, our euerlaſting tabernacle, that our ſpirituall inheritance is ſuch, and ſo full fraught with ſuch variety of ioy, with ſuch vnſpeakable comforts, with ſuch endleſſe felicitie and ſurpaſſing glorie, yea, ſuch is the fulneſſe of all ſpirituall contentation there, that wee ſhall not conet to ſee more, the eare deſire to heare more, the bodie haue will to feele more, nor the heart thirſt to conceiue more, than wee ſhall there for euermore enioy, howſoeuer they are now, whileſt wee are in the fleſh, farre removed from our groſſe conceits, and euerie report of them ſeemeth darke vnto our ſenſes, vntill our al-ſufficient God, our Chriſt,

and

and our Sauiour ſhall himſelfe appeare againe in the clouds: then ſhall our vnderſtandings be opened, then ſhall our ſenſes be lightned, and then ſhall wee moſt plainly ſee, euidently perceiue, and to our abſolute comfort, taſte of the fulneſſe thereof, yea then ſhall we ſee our God face to face, when there ſhall bee an end of all our trauels, of all our toile, of all our carke, care, feare, trouble, and irkeſome paſſage: then ſhall wee hunger no more, thirſt no more, then ſhall wee need no friend, nor feare any foe, then ſhall wee that are here now in priſon, be ſet at libertie, and wee that are preſſed downe with miſerie, ſhall be raiſed vp to comfort: yea, then ſhall be an end of all things that now diſcomfort vs. Oh let vs therefore be euer thankefull vnto our God, that hath not onely prouided theſe endles ioyes for vs, but hath alſo laid out the way thereunto, and giuen vs his owne hand to leade vs, yea, himſelfe to conduct vs vnto the ſame. Let vs without ceaſing therefore pray vnto him, and let vs be alwaies in good comfort in him: yea, let vs groane in our hearts, with moſt longing expectation, for the appearing of him that ſhall deliuer vs, and free vs from dangers, and ſettle vs in theſe ioyes. And let vs cut off all lets and impediments, how neere or deere ſoeuer they bee vnto vs, whether it bee the eye, the hand, or the foot, let vs caſt away all excuſes, wife, children, lands, goods,

goods, gold and ſiluer, honours, dignities, yea, let not life it ſelfe be deare vnto vs, if it ſeeme to hinder vs from a ſpeedy paſſage vnto our God, knowing, that ſo long as wee are heere in this earthly houſe, our eſtate is miſerable, our paſſage dangerous, our pleaſures perillous, and wee wander as wretches thorow many miſeries.

We are here but as in a ſtrange country, farre off from our owne home, whereunto we muſt endeuour to attaine in all ſimplicitie, carrying onely with vs, as our ſtaffe to ſtay vs vp, the merits of our Chriſt, and for our defence here, the ſword of the Spirit, whereby wee ſhall be able to walke thorow all the perills and dangers, yea the fire and water, thorow which wee are to paſſe. Let vs expect, yea, and wiſh with ioy that moſt happy day, wherein that ſweet Trumpet of our ſauing Chriſt ſhall ſound out to call vs: let vs hearken for it continually, and let vs thinke it will ſound to morrow. Then to morrow ſhall be our merry day, for then to morrow ſhall wee meet our God, that will carry vs home with him, that in bodie and ſoule wee may dwell with him for euermore. Oh come Lord Ieſu, come quickly, and let all the people of God ſay, Amen.

Deut. 12.9.

Wee are not yet come to the reſt and inheritance which the Lord our God giueth vs.

A Table of the Contents *of this Booke.*

A Godly aduertiſement. Page 1.
A Moriue to thankefulneſſe to God, for giuing vs King IAMES, to pray for his proſperitie. pag. 20.
A thankſgiuing and prayer to GOD for the proſperitie of our KING. pag. 24.
A motion to prayer, that God by his holy Spirit will teach vs how to pray. pag. 28.
A prayer for the aide of Gods Spirit. pag. 30.
A motion to prayer for the forgiueneſſe of our ſinnes. pag. 32.
A confeſſion of ſinnes, with a prayer for forgiueneſſe, and for faith and zeale to pray. pag. 36.
Another prayer for the forgiueneſſe of ſinnes. pag. 42.
A ſhort prayer for the forgiueneſſe of ſinnes. pag. 46.
A motion to a prayer tending to the obtayning of true mortification. pag. 48.
A prayer for mortification. pag. 54.
Another ſhort prayer for mortification. pag. 58.

A motion to prayer, tending to the obtaining of the kingdome of God. pag.59.
The prayer for the kingdome of God. pag.63.
A ſhort prayer for the obtaining of the kingdome of God. pag.66.
A neceſſarie motion to a prayer tending to the comfort of the Church of Chriſt. pag.68.
The prayer for the Church of God. pag.78.
A prayer for the Church of Chriſt. pag.83.
A motion to prayer, wherein the ſoule muſt arme it ſelfe againſt danger of the time. pag.84.
The prayer againſt falſe Prophets. pag.97.
A ſhort prayer againſt errours and ſchiſmes. pag.101.
A motion tending to a prayer, that wee may gouerne our ſelues according to our duties in our callings. pag.102.
The prayer that a man may liue vprightly in his calling. pag.107.
A ſhort praier that a man may liue vprightly in his calling. pag.110.

A motion to a prayer that wee arme our ſelues to ſuffer croſſes. pa.111.
A very neceſſarie prayer in time of troubles. pag.120.
A moſt effectuall prayer to bee ſayd of ſuch as are moſt grieuouſly afflicted. pag.125.
A ſhort prayer in croſſes, troubles, and afflictions. pag.131.
A motion to a thankſgiuing in the morning. pag.132.
The thankſgiuing in the morning. pag.134.
A motion to an euening prayer. pag.136.
The prayer for the euening. pag.137.
The concluſion of the Booke. pa.139.

FINIS.